INTRODUCTION.

THE publication of the text of the second division of the *Ṛig-Veda* by Professor Müller, affords safe authority for the continuance of the translation, which is therefore now offered to the public, under the same liberal patronage of the Court of Directors of the East-India Company under which the preceding volume appeared, and without which it would probably have been withheld from the press: little interest in the work having been manifested in this country, however indispensable the *Vedas* may be to an accurate knowledge of the religious opinions of the ancient world, and of the primæval institutions of the Hindus.

The view which has been taken in the introduction to the former volume, of the religion and mythology of the people of India, and of their social condition, fifteen centuries at the least prior to Christianity, as derivable from the *Veda*, is confirmed by the further particulars furnished in the present volume. The worship is that of fire and the elements: it is patriarchal and domestic, but is celebrated through the agency of a rather imposing body of priests, although it consists of little more

than the presentation, through fire, of clarified butter and the juice of the *Soma* plant, to the gods, who are invoked to be present, whose power and benevolence are glorified, whose protection against enemies and misfortunes is implored, whose displeasure and anger are deprecated, and who are solicited to bestow food, cattle, riches, and posterity upon the individuals who conduct the worship, or on whose behalf it is performed: occasional intimations of the hope of happiness hereafter occur, but they are not frequent, nor urgent, and the main objects of every prayer and hymn are the good things of this present life.

The chief individual objects of worship are the same as in the former volume, even in a still more engrossing proportion: of the hundred and eighteen hymns of the Second *Ashṫaka*, thirty are dedicated to AGNI in his own form or subordinate manifestations, whilst to INDRA by himself or with other divinities, and especially with the winds or the *Maruts*, his attendants, there are appropriated thirty-nine: of the remaining hymns, six are addressed to the AŚWINS, five to MITRA and VARUṄA, five to BṚIHASPATI and BRAHMAṄASPATI, five to the *Viśwadevas*, and three to VÁYU; VISHṄU has two, the *Dawn* two, Heaven and Earth three: the rest are distributed, for the most part singly, amongst a variety of personations, some of which are divine, as RUDRA, VARUṄA, SAVITṚI, the A'DITYAS, and PÚSHAN, each having one hymn: some of the objects are human beings, as the *Rájá* SWANAYA who is the

hero of two *Súktas*, AGASTYA and his wife who are the interlocutors in one, and the *Ṛibhus*, or deified sons of SUDHANWAN, to whom one hymn is addressed: some of the number are fanciful, as *Pitu*, Food; Water, Grass, and the Sun; the supposed divinities of a *Súkta* each; whilst two hymns, as will be presently more particularly noticed, are dedicated to the *Horse*, who is the victim of the *Aśwamedha* sacrifice.

The particulars that are related of AGNI are little else than repetitions of those ascribed to him in the First *Ashṫaka*, told with rather less detail, the language of general panegyric being much more diffuse in this *Ashṫaka* than in the First, whilst the legendary incidents are comparatively scanty: the same may be said of the Hymns addressed to INDRA; such of his exploits as are alluded to are those which have been previously particularized, but fewer of them are specified, and some of them have been ascribed in the preceding book to other agents, as, for instance, to the *Aświns* (p. 242). There are a few hymns in this book which evidently imply a recent grafting of the worship of the *Maruts* upon that of INDRA, an innovation of which the *Ṛishi* AGASTYA appears to have been the author, and which was not effected without opposition on the part of the worshippers of INDRA alone (pp. 145—163): the *Maruts* are here, as well as in the First Book, termed the sons of RUDRA.

There is but one hymn addressed to the *A'dityas* collectively, but the chief divinities of the class are

the subjects severally of other hymns, or of scattered stanzas, such as MITRA, VARUŃA, ARYAMAN, and VISHŃU; the latter, in one place, appears as identical with Time (p. 97), in which capacity his three paces, which are repeatedly alluded to, may be intended to allegorize the past, present, and future. VARUŃA, besides being characterized by the same attributes as those formerly attached to him, is represented as the especial resource of persons in debt, or of those who have been reduced from affluence to poverty (pp. 278—280).

The AŚWINS are described in the same strain as in the First *Ashťaka*, and various of their exploits are repeated, but with less copiousness and distinctness: although it is rather vaguely intimated, they are regarded mythologically as born in the firmament and the sky (p. 179); and in one place they are called the grandsons of heaven, being identified, according to the Scholiast, as on a former occasion, with the sun and moon, or being, in fact, mythological personations of the former.

SAVITṚI, the Sun, has but one Hymn addressed to him, and this offers fewer particulars than occur in the three *Súktas*, of which he is the deity, in the First Book: the principal attribute noticed is his defining the day and distinguishing it from the night: it is said, also, to be his office to effect the generation of mankind, but this seems to be little else than an etymological conceit, the noun being derived from the root *sú*, to bring forth: he is called also the husband or protector of the wives of

the gods, usually considered to be personations of the metres of the *Veda*.

BRAHMAṆASPATI is in this *Ashṭaka* identified with BṚIHASPATI, and both receive more honour than in the former Book, in which BṚIHASPATI is named only incidentally in single verses of hymns to INDRA, or the *Viśwadevas*, and one hymn only is dedicated to BRAHMAṆASPATI; the former, when treated of separately, is identical with INDRA, by his attributes of sending rain (p. 199) and wielding the thunderbolt (p. 285); but he is hymned indiscriminately with BRAHMAṆASPATI, who is styled the lord of the *Gaṇas*, or companies of divinities, and also, which is in harmony with his former character, chief or most excellent lord of *mantras*, or prayers of the *Vedas* (p. 262); he also, in some of his attributes, as those of dividing the clouds, and sending rain, and recovering the stolen kine (p. 268), is identical with INDRA, although, with some inconsistency, he is spoken of as distinct from, although associated with him (p. 270); but this may be a misconception of the Scholiast: his attribute of father, or cherisher, and *purohita*, or family priest of the gods, may be merely figurative as connected with his presiding over prayer.

RUDRA is described as in the first book by rather incompatible qualities, as both fierce and benignant, but his specific province is here also the tutelarship of medicinal plants, and administration of medicine, and he is designated as a physician of physicians (p. 290). With respect also to his presiding over

medicinal plants, there occurs a passage worthy of note, as among the herbs are those, it is said, which MANU selected, alluding, most probably, to the seeds of the plants which MANU, according to the legend as related in the *Mahábhárata*, took with him into his vessel at the time of the deluge. There are more particulars of the person of RUDRA than usual. He is sometimes said to be brown or tawny, but he is also said to be white-complexioned (p. 291): he is soft-bellied and handsome-chinned; he is armed with a bow and arrows, and brilliant with golden ornaments. He is also called the father of the *Maruts*. There is little however in all this except his fierceness to identify him with the RUDRA of the *Puráńas*.

Of the remaining persons of the *Vaidik* pantheon, who appear in this portion, the notices that occur conform generally to those of the preceding *Ashťaka*, and require no remark. There are several hymns, however, of a peculiar character, some of which deserve notice. The two hymns, of which the *Rájá* SWANAYA, the son of *Bhávayavya*, is the patron or deity, record the munificence of a Hindu prince to the *Ṛishi*, DÍRGHATAMAS, and furnish, apparently, the model of the many similar acts of regal liberality which are narrated in the heroic poems and *Puráńas*, as well as of the family alliances of royal and saintly, or military and Brahmanical races by marriage, the daughters of *Rájás* being wedded to holy *Ṛishis*. It also affords evidence of the prevalence of polygamy at this early date, as DÍRGHA-

TAMAS marries the ten daughters of the *Rájá*. It may be doubted, however, if this was universally practised, as the institutor of a sacrifice is ordinarily associated with but one wife at its celebration; and at the *Aśwamedha*, although four denominations of females are specified as the women of the *Rájá*, the first wedded is alone considered to be the *Mahishí*, or queen. The multiplicity of wives may have been a privilege of the *Ṛishis*—if, indeed, these two Hymns be not compositions of a later day, and foreign to the earliest purport of the *Vedas*. The same may be suspected of the *Súkta* that records the dialogue between AGASTYA and LOPAMUDRÁ (p. 174), although that has more of an air of antiquity, though somewhat out of place. As to the two last verses of the second of the *Swanaya Súktas* (p. 18), they are manifest incongruities, although they also may be old. The Hymn to *Pitu* (p. 192), nutrition or food, is merely fanciful. The Hymn to Water, Grass, and the Sun (p. 201), as antidotes to the venom of poisonous creatures, is somewhat dark and mystical, and offers various terms for the import of which there is no other authority than that of the scholiast. The general intention of it is, however, positively specified by competent authority with which the text offers nothing incompatible, and it expresses notions that are familiar still in popular credence. The same may be said of the two hymns to the *Kapinjala*, or partridge, as a bird of good omen (p. 316).

A *Súkta*, remarkable for its unusual extent of

fifty-two stanzas, and for the indeterminate application of the greater part of them, is conceived by Sáyańa to convey the principal dogmas of the *Vedánta* philosophy, or the unity and universality of spirit, or Brahma: according to the Index, these stanzas are addressed to the *Viśwadevas;* but their general bearing, though sometimes darkly denoted, is the glorification of the Sun, as identical with the divisions of time, or with time itself, and with the universe, as mentioned in the note (p. 126): all the verses of this *Súkta* occur also in the *Atharva-Veda*, with the style of which it agrees better than with that of the *Ṛich*, at least in general.

The most peculiar and remarkable, however, of the hymns contained in this *Ashṫaka*, are the two of which the *Aświamedha*, or sacrifice of a horse, is the subject: the rite as described in the *Puráńas* has been introduced to English poetry in the *Curse of Kehama*, correctly enough according to the authorities followed by Southey; but the main object of the ceremony,—the deposal of Indra from the throne of *Swarga*, and the elevation of the sacrificer, after a hundred celebrations, to that rank, are fictions of a later date, uncountenanced by the *Veda:* even the doctrine of the *Bráhmańas*, that the *Aświamedha* is to be celebrated by a monarch desirous of universal dominion, is not supported by these Hymns, any more than it is in the *Rámáyana*, where it is nothing more than the means of obtaining a son by the childless Daśaratha: as enjoined by the *Ṛig-Veda*, the object of the rite seems to

be no more than as usual with other rites, the acquiring of wealth and posterity; but as it is detailed in the *Yajur-Veda*, 22, 26, and more particularly in the *Sútras* of *Kátyáyana* (*Áśwamedha* 1—210), the object is the same as that of the *Rámáyana* or posterity, as one step towards which the principal queen, *Kauśalyá*, in the poem, is directed to lie all night in closest contact with the dead steed: in the morning, when the queen is released from this disgusting, and in fact impossible, contiguity, a dialogue, as given in the *Yajush*, and in the *Aśwamedha* section of the *S'atapatha Bráhmańa*, and as explained in the *Sútras*, takes place between the queen and the females accompanying or attendant upon her, and the principal priests, which, though brief, is in the highest degree both silly and obscene. We find no vestige, however, of these revolting impurities in the *Rig-Veda*, although it is authority for practices sufficiently coarse, and such as respectable Hindus of the present generation will find it difficult to credit as forming a part of the uncreated revelations of BRAHMÁ: other particulars which are found in the *Sútras*, and in the *Rámáyańa* and *Mahábhárata*, as the infinite multiplication of victims, have no warrant from our text. That the horse is to be actually immolated admits of no question; that the body was cut up into fragments is also clear (pp. 116, 119); that these fragments were dressed, partly boiled, and partly roasted, is also indisputable (p. 117); and although the expressions may be differently understood, yet there is little

reason to doubt that part of the flesh was eaten by the assistants (p. 117), part presented as a burnt-offering to the gods: the second of the two *Súktas* relating to the same sacrifice, deals less in matters of fact than the first, and is more or less mystical, but there is nothing in it that is incompatible with an actual immolation, and no reasonable doubt can be entertained that the early ritual of the Hindus did authorize the sacrifice of a horse, the details and objects of which were very soon grossly amplified and distorted: at the same time it is to be remarked that these two hymns are the only ones in the *Ṛich* that relate especially to the subject; from which it might be inferred that they belong to a different period, and that the rite was falling or had fallen into disuse, although it may have been revived subsequently in the time of the *Sútras* and of the heroic poems, in which the *Áśwamedha* of the *Mahábhárata* takes a middle place, being in various essentials, particularly the part played by DRAUPADÍ, the same ceremony as that of the *Rámáyana*, whilst in others, as in the guardianship of the horse by ARJUNA, it is that of the *Padma* and other *Puráñas* (*Mahábh. Áśwamedha Parva*). As the solemnity appears in the *Ṛich*, it bears a less poetical, a more barbaric character, and it may have been a relic of an ante-Vaidik period, imported from some foreign region, possibly from Scythia, where animal victims, and especially horses, were commonly sacrificed (Herod. IV. 71); the latter were also offered by the Massagetæ to the Sun (*Ibid.* I. 216); and in

the second *Áśwamedhik* Hymn of the *Ṛich* there are several indications that the victim was especially consecrated to the solar deity : however this may be, the rite, as it appears in the *Ṛig-Veda,* can scarcely be considered as constituting an integral element of the archaic system of Hindu worship, although its recognition at all is significant of extant barbarism.

That this was not the condition of the Hindus at the date of the composition of the greater portion of the *Vedas,* as formerly inferred, is corroborated by the various scattered and incidental notices which are dispersed through this *Ashṭaka* also : the question of the institution of caste is still left undecided, although the five classes of beings who are frequently mentioned, is invariably explained by the commentators to denote the four castes, and the barbarians as the fifth. We have also something very like a specification of Brahmans, as those acquainted with the forms of speech or as the (p. 142) appropriate repeaters of hymns. The expressions, however, do not indicate any exclusive privilege. The term *Kshatriya* does not occur in this book, and there are indications of *Rájás* hostile to the ritual who would not, therefore, have belonged to the recognized military order. No such word as *Súdra* is used, although, as in the first book, the *A'ryas* and *Dasyus* are contrasted. It looks, also, as if it was intended to designate the latter as especially black-complexioned (pp. 35, 258). They were not, however, so barbarous but that they were assembled in towns or cities, of which, as well as of

the cities of the *Asuras*, INDRA is repeatedly represented as the destroyer (pp. 167, 258): if that was the case, the *A'ryas* were still more likely to be similarly located, of which we have also mention (p. 61). In their towns or cities we find existing the arts, sciences, institutes, and vices of civilized life, golden ornaments, coats of mail, weapons of offence, the use of the precious metals (p. 17), of musical instruments, the fabrication of cars, and the employment of the needle (p. 283); and although we have not the allusions to traders by sea that occur in the first *Ashtaka*, yet the unequivocal notices and mention of the ocean, are so frequent and precise as to prove beyond doubt its being familiarly known and occasionally navigated: we have also the knowledge of drugs and antidotes, the practice of medicine, and computation of the divisions of time to a minute extent, including repeated allusions to the seventh season, or intercalary month (pp. 8, 131). We have mention, not only of *Rájás*, but of envoys and heralds, of travellers, and of *Sarais*, or places provided for their refreshment: it is true that in the passage in which they are named (p. 151), the refreshments are said to be provided for the *Maruts*, or the winds; but in this, as in the case of the cities of the *Asuras*, the notion must have been derived from what really existed: *Prapathas*, or *choltris*, were not likely to be pure mythological inventions; those for the *Maruts* must have had their prototypes on earth. Then with regard to the laws of property, it appears, although not very perspicuously

described, that daughters had claims to a share of the paternal inheritance (p. 12): that women took part in sacrifices, we have already seen, and it seems that they appeared abroad in public (pp. 150—153): of some of the vices of the civilized state, we have proofs in the notice of common women (p. 153), of secret births, and by inference of the abandonment of new-born children (p. 281); thieves are frequently mentioned: debts and debtors are adverted to more than once, and although the idea is complicated with that of moral obligations, yet debt must originate in fact before it becomes a figure: reverses of fortune and being reduced to poverty from a state of opulence, form the burden of more than one *Súkta* (pp. 278—281); all these particulars, although they are only briefly and incidentally thrown out, chiefly by way of comparison or illustration, render it indisputable that the Hindus of the *Vaidik* era even had attained to an advanced stage of civilization, little if at all differing from that in which they were found by the Greeks at Alexander's invasion, although no doubt they had not spread so far to the east, and were located chiefly in the Punjab and along the Indus: the same advanced state of civilization may be inferred from the degree of perfection to which the grammatical construction of the language had been brought, and still more from the elaborate system of metrical composition of which so many examples occur, and of which the *Súktas* attributed to the *Ṛishi* PARUCHCHEPA (pp. 19—58) afford such remarkable instances.

In translating the text of the second *Ashťaka*, the same principle has been adhered to that was adopted for the translation of the first, and as close a conformity to the text as possible has been aimed at, without any attempt to give the translation a poetical or rhetorical turn: to me the verses of the *Veda*, except in their rhythm, and in a few rare passages, appear singularly prosaic for so early an era as that of their probable composition, and at any rate their chief value lies not in their fancy but in their facts, social and religious: in translating the text, the gloss of *Sáyańa A'chárya* has been invariably consulted and almost as invariably faithfully followed, as furnishing the safest guide through the intricacies and obscurities of the text: occasionally, but upon the strongest grounds only, has the interpretation of this very able scholiast been questioned, and where his assistance even has failed to remove all uncertainty, the passage has been ordinarily cited in the annotations, to enable the student to form an independent conclusion: although I cannot always concur in M. Langlois' version of the text, yet I have thought it my duty to refer to his translation, and I have also adverted to Professor Benfey's translation of those passages of the *Ṛich*, which are repeated in the *Sáma-Veda*, as well as to *Mahídhara's* commentary on similar parallel verses in the *Vájasaneyí Sanhitá* of the *Yajush*, edited by Professor Weber; an easy reference to such passages being now placed within our reach by the excellent comparative Index of the Hymns of the

their purport, but he will not therefore be able to render it equally comprehensible to others, from the want of equivalents in his own language, or from those which are available failing to convey the same ideas: *kavi*, *vipra*, *vidvat*, *medhávin*, *chikitwah*, and many others, mean wise, intelligent, knowing; but we cannot make use of these adjectives in the way in which the original terms are employed, more frequently without substantives than with them; becoming appellative titles, or names: still more difficult is it to devise equivalents for compound terms, and especially those which it is sometimes doubtful how to deal with, and whether to consider them as epithets or proper names, more particularly when they may, in the opinion of the Scholiasts, be variously explained: thus, *S'atakratu* is an appellative epithet of INDRA, implying either, one to whom many sacrifices are offered; one who is the instigator of many sacred rites; or one by whom many great actions have been performed. Again, *Játavedas* is sometimes a name, sometimes an epithet of AGNI; it may mean, according to the commentators, he by whom knowledge was acquired at his birth; he by whom all that has been born is known; he who is known to be one with all beings; or he from or by whom all wealth is generated: these are awkward terms to encounter, not because they cannot be comprehended, but because, unless given untranslated as proper names, they can only be parenthetically rendered, at least in English and in French; the facility of forming compounds in

German, and the hardihood of German translators, give that language an advantage in these respects.

Still, however, these are but slight obstacles, and will be overcome in proportion to the skill of the translator, and his command of his own language, as well as of that from which he translates: it may not be always possible to devise unexceptionable and felicitous equivalents for such expressions, but they may be so rendered as to convey with some degree of accuracy the substance of the text: the more unmanageable difficulties are those which are utterly insuperable except by guess: they are not the perplexities of commission, but of omission: not the words or phrases that are given, but those that are left out: the constant recurrence of the abuse of ellipsis and metonymy, requiring not only words, but sometimes sentences, to be supplied by comment or conjecture, before any definite meaning can be given to the expressions that occur:—thus, as already observed, the substantive is very often omitted and the adjective does double duty: the first verse of the second *Ashṫaka* offers an example: it begins—*raghu-manyavaḥ*—"Oh ye of little wrath;" "Ye who are gentle, mild-tempered;" but who they are that are so saluted, does not appear. The Scholiast says, mild-tempered *priests*, and it would not be easy to suggest a preferable application of the epithet, although if not traditional it is only conjectural. It may not always require extraordinary ingenuity to hit upon what is intended by such elliptical expressions from correlative terms or context; but

such a mode of interpretation by European scholars, whose ordinary train of thinking runs in a very different channel from that of Indian scholarship, can scarcely claim equal authority with the latter: it may be happier; it may be more rational:—still it is not that which has been accepted for centuries by critics of indisputable learning in their own department of knowledge.

As many instances of this elliptical construction have been given in the notes of both this and the former volume, a few additional instances will here be sufficient:—thus, (p. 301, v. 9) we have "the grandson of the waters has ascended above the crooked ——;" "the broad and golden —— spread around." What would the European scholar do here without the Scholiast? He might, perhaps, suspect that the term crooked, curved, or bent, or, as here explained, crooked-going, tortuous, might apply *to the clouds*, but he would hesitate as to what he should attach the other epithets to, and the original author alone could say with confidence that he meant '*rivers*,' which thenceforward became the traditional and admitted explanation, and is, accordingly, so supplied by the Scholiast.

The object as well as the subject is very frequently omitted. Thus we have (p. 29, v. 5), "thou removest all —— of men;" according to the Scholiast, "the sins of men:" again (p. 33, v. 4), "thou cuttest —— to pieces;" where something like 'enemies' has to be supplied: and (in p. 2, v. 3) INDRA and PARVATA are solicited "to whet or

sharpen our ——;" a European commentator would most probably fill up the blank with 'spears or swords:' we are indebted to the native Scholiast for the mooe appropriate accusative, '*intellects*.'

An equally frequent ellipse is that of the verb, as (p. 6, v. 14) "may our offerings be acceptable to the gods, and —— with both,"—that is, according to *Sáyańa*, "*may they be pleased or propitiated*" by both "our offerings and praises." Again (p. 20, v. 2), "with prayers —— by the priests —— thee" requires something like '*recited*', and '*adore*' to make any sense at all: again (p. 25, v. 3), "AGNI having his abode on high places —— to pious rites," obviously requires 'comes;' and "those, who, desiring his friendship —— the lord of a city —— with good government" (p. 165, v. 10), is made intelligible by the commentator's adding, '*conciliate*' the lord of a city who '*administers*' good government; instances of this kind are innumerable.

Another source of perplexity which is not uncommon, and which is also a sort of ellipse, is the abuse of metonymy: thus, we have (p. 303, v. 1) "This libation consists of the cow, and has been filtered by the sheep." A European translator might suspect that for cow, we should read, the products of the cow—milk and butter, but he ought to be thankful to the commentator for explaining to him that the *Soma* juice was cleansed by being passed through a filter made of the *wool of the sheep*, the animal being here put for his skin.

To these sources of difficulty others less peculiar,

but for the elucidation of which an authentic gloss is no less desirable, are to be added; such as those of involved and complex construction, such as is common in all metrical compositions; and the use of terms of a figurative and allegorical import. In this class of words, *the cow* makes a great figure, and we have typified by her a variety of persons and things bestowing benefits, in like manner as she yields milk; as the earth, the institutor of a sacrifice with his wife, and especially the clouds, that shed rain: withholding which, they are fabled, as the cows of the saintly *Angirasas*, to have been stolen by an *Asura* and rescued by *Indra*. These, however, are nothing more than usual in mythological writings, and are by no means so embarrassing as the elliptical omission of words indispensable to a complete sentence and perfect signification, originating, no doubt, in the method by which the hymns of the *Veda* were first communicated to the disciples of the teacher, and were afterwards transmitted, —oral communication; it being easy for the author himself to supply the deficient words or sentences, and convey to his auditors all that he would have them understand. How far his lecture and amplification may have been preserved uncorrupted through successive generations until they reached *Yáska*, and eventually *Sáyańa*, may be reasonably liable to question, but that the explanations of these Scholiasts were not arbitrary, but were such as had been established by the practice of preceding schools, and were generally current at their several eras,

can admit of no doubt. Even if it were not so, their undeniable learning and their sympathy with the views and feelings of their countrymen, amongst whom were the original authors and expounders of the *Súktas*, must give a weight to their authority which no European scholar, however profound his knowledge of Sanscrit or of the *Vedas*, can, in my opinion, be entitled to claim.

As a concluding specimen of some of the difficulties of our task, I subjoin the version of a stanza in which we have an opportunity of comparing the interpretation given by different translators of an easy passage,—it forms the burden of several *Súktas* (p. 236, v. 11): "Grant, AGNI, to the offerer of the oblation, the earth, the bestower of cattle, the (means) of many (pious) rites, such that it may be perpetual: may there be sons and grandsons born in our race, and may thy good-will ever be upon us." M. Langlois renders it—"O AGNI, en échange de nos invocations, fais que la terre soit à jamais libérale pour nous, et féconde en troupeaux: que nous ayons une belle lignée, d'enfans et de petits enfans: O AGNI, que ta bonté soit avec nous" (vol. i. p. 542). Mr. Stevenson's translation of the same stanza repeated in the *Sáma-Veda* (p. 16) has—"O AGNI, grant to us, the performers of sacrifice, those supplies by which many sacred rites can be performed, and cows which remain always profitable. O AGNI, may we have sons and grandsons, the fathers of a numerous race, and may thy favourable regards be ever towards us." Professor Benfey

translates the same stanza thus :— "The food, O AGNI, the much-effecting gift of the cow, make everlasting to him who implores you. To us may there be a son—may there be a wide-branching name to us. May this be, O AGNI, the fruit of thy kindness to us" (p. 217, 3rd decade, 4th v.). The original is, "Die Speis', o AGNI, der Kuh viel-werk'ge Spende mach ewigdauernd dem, der zu dir flehet: uns sei ein Sohn, ein weitverzweigter Name uns: diess sei, o AGNI, deiner Gnade Frucht uns."

The original text is *Ilám Agne purudansam sanim goh śaśwattamam havamánáya sádha—Syán-nah súnustanayo vijává Agne sá te sumatir-bhútwasmé.*

The first word, *Ilá*, is the subject of a different explanation. M. Langlois and myself render it 'earth,' following *Sáyańa*, who explains it here *bhúmi*. Mr. Stevenson renders it 'supplies,' and Professor Benfey 'food,' a meaning which the word sometimes bears: a more doubtful term is *purudansam*, explained, many-acting, *bahu-carmánam*, or *puru*, much, many, and *dansas*, act, usually implying an act of worship. Mr. Stevenson understands it in this sense, 'by which many sacred rites can be performed.' M. Langlois translates it more directly, 'liberal,' 'bountiful.' Professor Benfey apparently detaches it from *Ilá*, and applies it to *sanim*, gift, distribution, whilst *Sáyańa* considers *sanim* an epithet also of *Ilá*, *pradátri*, the liberal donor, *i. e.*, of cattle, as he also has it, *gavám pradátrim Ilám*. The sense of the French version is to the same purport; whilst Stevenson puts *goh* into the ac-

cusative, 'grant to us cows.' Benfey seems to put the two nouns in apposition: 'food, the gift of the cow:' the meaning of the next word, *śaśwattamam*, most lasting, is concurred in by all, but its connection varies; I have taken it adverbially after *Sáyańa, chirakálam yathá bhavati tathá sádha*, 'so grant that it (the gift of the earth) endure for a long time.' M. Langlois' à jamais, is not far from the same, although he puts it in relation to the earth. Stevenson treats it as an epithet of *goh*, 'cows always profitable,' which it can scarcely be, as it is in the singular accusative, and either masculine or neuter, whilst *goh* is the feminine genitive. It seems somewhat doubtful whether Benfey's *ewigdauernd* applies to *Speise* or to *Spende*: it might be the adjective of the latter, *sanim;* but the Sanscrit could not agree with *Ilám*. *Havamánáya* may signify, 'to the offerer of the oblation,' or 'to the invoker of Agni;' scarcely, 'en échange de nos invocations,' nor 'him who prays to or implores,' although in substance not very different.

In the second half of the verse the term *tanaya* may admit of some difference of meaning, although when associated with *putra* or *súnuh*, a son, it is commonly explained, grandson: *Sáyańa's* explanation is somewhat equivocal; he has *santánasya vistárayitá*, 'an extender of offspring,' which may be an epithet of *súnuh;* at the same time it is not an incompatible synonyme of grandson, and that has been adopted in three of the translations; Benfey apparently understands it somewhat differently, or

'wide-branching,' as an epithet of the next word, *vijává*, an unusual term, but scarcely equivalent to 'name:' the commentator expounds it here, *putra pautrádi rúpeńa swayam jáyate*, 'he who is born himself, in the form of sons and grandsons,' that is, a continuer of the race, an epithet of *tanayah*. In a repetition of the same stanza at the end of the seventh *Súkta* of the next book, *Sáyańa* alters his exposition, and attaches *vijává* to *sumatih*, 'good-will, favour,' considering it as synonymous with *abandhyá*, not barren—may thy good-will ever be productive (of benefits) to us; but the construction of the sentence is somewhat opposed to this interpretation. The several translators agree tolerably well in the close; but their discrepancies in a passage of less than ordinary perplexity may be considered as bearing witness to the utility or even to the necessity of a competent interpreter, such as we have in *Sáyańa Achárya*, although he may not be infallible: at any rate I gratefully acknowledge the value of his assistance, and without it I should not have ventured to attempt a translation of the *Ṛig-Veda*.

H. H. WILSON.

LONDON, 17*th October*, 1854.

ERRATA.

Page 3, note (*c*), for '*Kakshıvat*,' read '*Kakshívat*.'
,, 5, ,, (*d*), ,, '*aśıvamedhu*,' ,, '*aśwamedha*.'
,, 7, ,, (*c*), ,, '*comment*,' ,, '*commentator*.'
,, 17, ,, (*b*), ,, '*Sindhan*,' ,, '*Sindhau*.'
,, 18, ,, (*b*), ,, '*Aridúyaso*,' ,, '*Aridháyaso*.'
,, 21, ,, (*a*), ,, '*ajasá*,' ,, '*ojasá*.'
,, 47, ,, (*c*), ,, '*takkavíye*,' ,, '*takwavíye*.'
,, 63, ,, (*b*), ,, '*Paráńas*,' ,, '*Puráńas*.'
,, 69, ,, (*b*), ,, '*Jarunáh*,' ,, '*Jaranah*.'
,, 106, ,, (*d*), ,, '*samohasá*,' ,, '*samokasá*.'
,, 106, ,, (*d*), ,, '*Ekasminanevá*,' ,, '*Ekasminneva*.'
,, 112, ,, (*a*), ,, '*váyám*,' ,, '*váyum*.'
,, 137, v. 30, ,, '*obsequeal*,' ,, '*obsequial*.'
,, 138, dele reference (*a*), and for (*b*) read (*a*).
,, 234, note (*d*), for '*bhujaniyastwam*,' read '*bhajaniyastwam*.'
,, 297, ,, (*b*), ,, '*Soma*,' ,, '*Homa*.'
,, 298, ,, (*b*), ,, '*swútmá*,' ,, '*swátmá*.'

The accents are occasionally omitted or misplaced, but the Sanskrit scholar will have no difficulty in rectifying them.

ṚIG-VEDA SANHITÁ.

A COLLECTION OF

ANCIENT HINDU HYMNS,

CONSTITUTING

THE SECOND ASHṬAKA, OR BOOK,

OF THE

ṚIG-VEDA;

THE OLDEST AUTHORITY FOR THE RELIGIOUS AND SOCIAL

INSTITUTIONS OF THE HINDUS.

TRANSLATED FROM THE ORIGINAL SANSKRIT.

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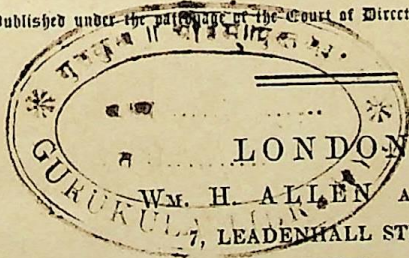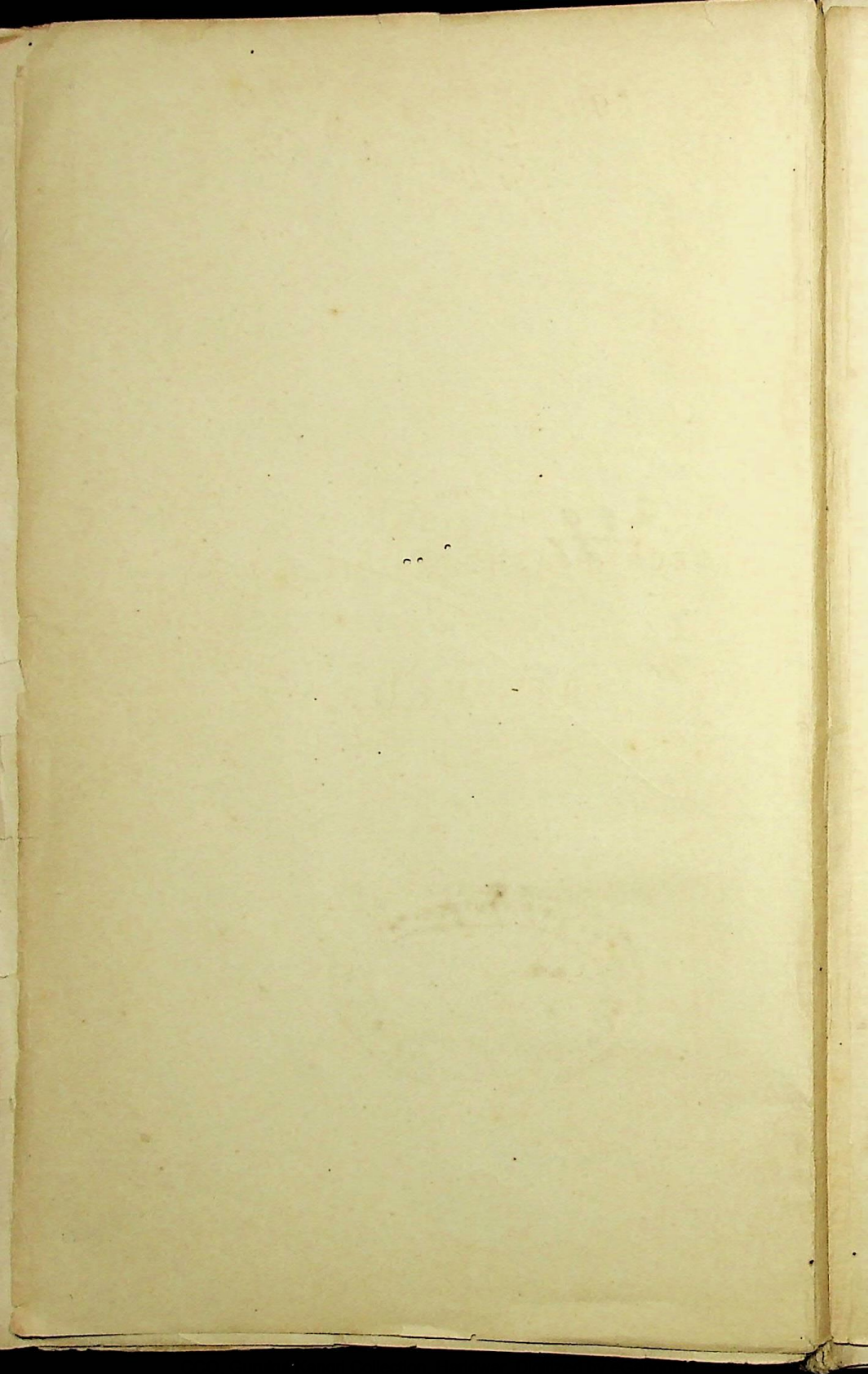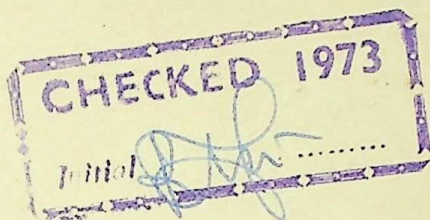
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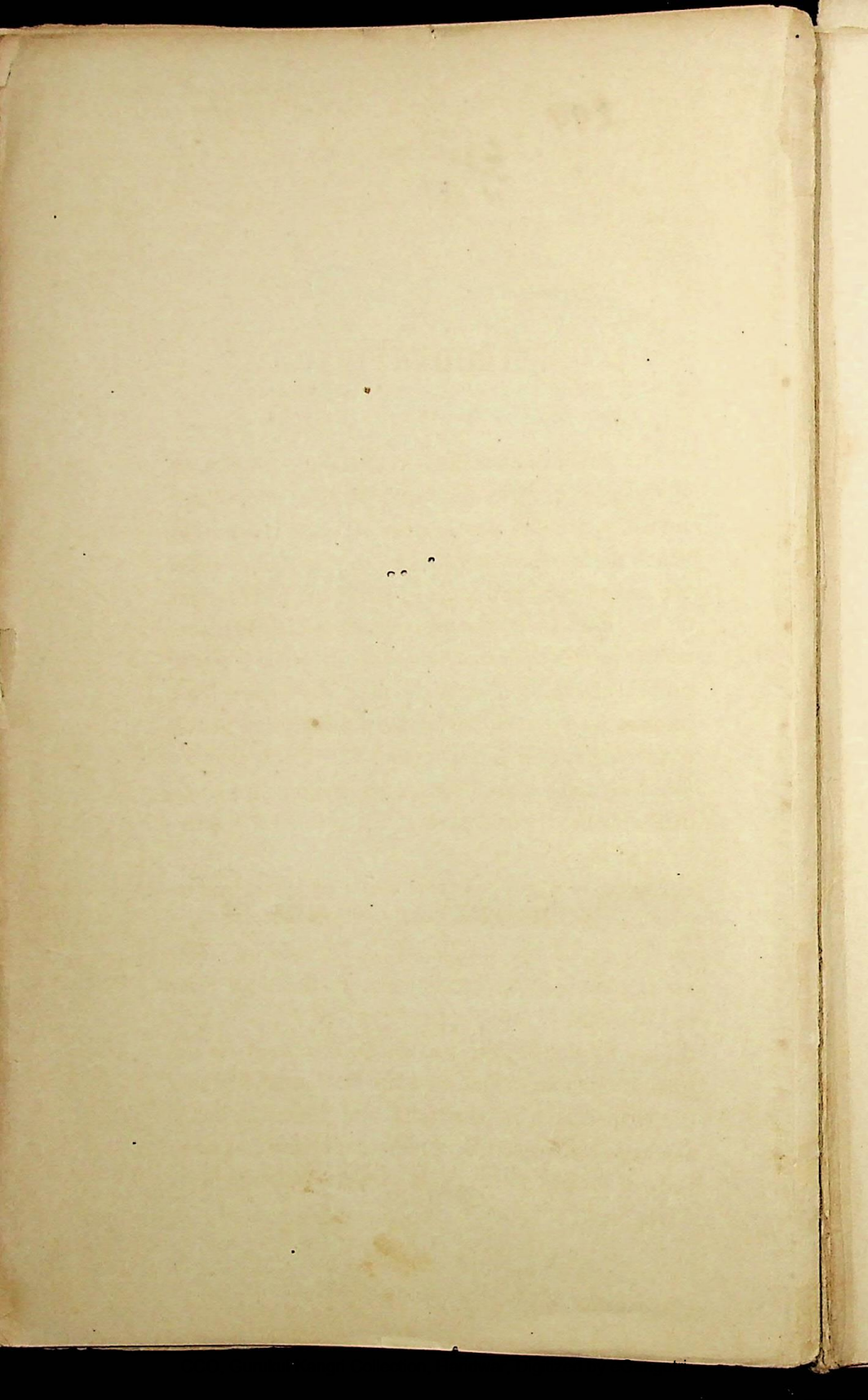
ṚIG-VEDA SANHITÁ.

SECOND ASHṬAKA.

FIRST ADHYÁYA.

ANUVÁKA XVIII. (*continued*).

SÚKTA II. (CXXII.)

MAṆḌALA I.

The deities are the VIŚWADEVAS; the *Ṛishi* is KAKSHÍVAT; the metre is *Trishṭubh*.

Varga I.

1. Present, mild-tempered[a] (priests), the sacrificial viands which you have prepared, to the reward-showering RUDRA. I praise him who, with his heroic (followers), as (with shafts) from a quiver, expelled (the *Asuras*) from heaven: and (I praise) the *Maruts*, (who abide) between heaven and earth.[b]

2. Animated by our diversified praise, hasten, *Morning* and *Night*, to attend to our first invocation, as a wife (to the first call of her husband); and may the *Dawn*, beautiful with the lustre of the (rising)

---

[a] *Raghu-manyavah*, of light or little wrath; from *raghu*, for *laghu*, light, and *manyu*, anger.

[b] The construction of the second half of the stanza is exceedingly elliptical: it is literally, "I have praised of the expeller from heaven with arrows as if from a quiver the *Maruts* of heaven and earth."

Sun, and robing like the Sun[a] (her) vast expanse with golden rays, (come to our early rite).

3. May the circumambient divinity, the wearer of various forms,[b] grant us delight; May the wind, the shedder of rain, grant us delight; do you, INDRA and PARVATA,[c] sharpen our (intellects), and may all the gods show us favour.

4. Whenever I, the son of UŚIJ, worship with my offerings (of food) those two (*Aświns*) who eat and drink (of oblations and libations) at (the season) of the world-whitening (dawn); do you, Priests, glorify the grandson of the waters[d] (AGNI), and render (the divinities of the day and night)[e] the

---

[a] *Starîh na:* the former, which properly means what covers or expands, occurs in lexicons as a synonyme of 'smoke,' but it is said by the Scholiast here to mean, the Sun invested or clothed with light, or destructive of foes,—*śatrúnám hinsakas tejasáchhanno vá Áditya.*

[b] *Agni*, here called *Vasarhan*, as assuming various vestures (vasa), or forms, in the *Gárhapatya* and other fires; or, as destroying the vesture of the earth,—the trees; or as causing the revolutions of day and night: the sense of the appellative seems rather doubtful.

[c] Another name of *Indra*, as regulating the *Parvas*, the joints or periods of the day or year.

[d] The trees and shrubs spring up from moisture or the waters, and fire proceeds from timber; hence *Agni* may be called the grandson of the waters, or it may mean son of the waters, as in *Manu*, IX. 321: a different etymology has been given in a former place (vol. i. p. 31, note).

[e] This specification is supplied by the Scholiast.

mothers (as it were) of the man who repeats their praise.

5. I, the son of Uśij, address to you (Aświns) audible praises, in like manner as Ghoshá[a] praised you for the removal of her white-tinted (skin): I glorify (gods) the bountiful Púshan (associated) with you, and I proclaim the munificence of Agni.

Varga II.

6. Mitra and Varuńa, hear these my invocations, and moreover listen to those (that are) everywhere (uttered) in the chamber of sacrifice; and may Sindhu,[b] the renowned bestower of wealth, hear us, (fertilizing our) broad fields with water.

7. I praise you, Mitra and Varuńa, for your gift of numerous cattle to the *Pajra*,[c] and (from those praises) may abundant food (proceed). May (the gods), bestowing nourishment on me, come quickly unimpeded, (each) in his famous and favourite car.[d]

8. I laud the treasures of that opulent (assembly of the gods);[e] may we, men who (are blessed) with excellent descendants, partake of them together:

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[a] See vol. i. p. 315.

[b] Said to mean the deity presiding over water, *jalábhimání devah.*

[c] To me *Kakshivat*, of the race of *Pajra*. See vol. i. pp. 140, 308.

[d] *Srutarathe priyarathe* are referred by *Sáyańa* to *mayi*, understood,—'on me possessing a famous car, a favourite car;' but perhaps such an ellipse is not necessary.

[e] *Mahimaghasya rádhas*, the riches of that, or of him, who or which is possessed of great wealth: the Scholiast explains the

the assembly[a] conferring upon the *Pajras* abundant food, has been my benefactor, and has made me the master of horses and chariots.

9. The man who does you wrong, MITRA and VARUŃA, who injures you in any way,[b] who does not present you with oblations, contracts for himself sickness in his heart;[c] but he who, performing worship, (celebrates it) with praises—

10. He, borne by well-trained horses, endowed with surpassing strength, renowned above men, munificent in gifts, moves a hero, ever undaunted in all combats, (even) against mighty men.

Varga III. 11. Royal bestowers of delight, listen to the invocation of (your) undying worshipper,[d] and then come

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epithet to imply *deva sangha*, the assembly or company of the gods.

[a] The text has *jano yah*, the man who—: the Scholiast explains it *yaścha devásanghah*, 'the assembly of the gods which—.'

[b] *Akshnayá dhruk* is explained, *chakrena, márge na druhyati*, offends by a wheel, or a way; equivalent to *anyathá prakáreńa*, in another manner.

[c] *Yakshmam hridaye nidhatte*, he places or deposits consumption in the heart; but *yakshma* is said here to mean *vyádhi*, sickness in general: the expression is understood to imply something like our phrase of sick at heart, meaning, it is said, the sense of mortification experienced by those who neglect the gods on observing the blessings which recompense devotion.

[d] *Amritasya nahusho havam súreh* is explained, *áhvánam amarańasya stotrádíprerakasya manushyasya mama*, the invocation of me, a mortal, instigating praises and the like, not dying. It would

hither, that you who traverse the sky may be propitiated by the greatness of the (sacrificial) wealth presented to you by the sacrificer, who acknowledges no other protector.

12. The gods have declared, We confer present vigour upon the worshipper (who invokes us) to partake of the decupled[a] (libation). May all (the gods) in whom splendours and riches abound, bestow (abundant) food at (solemn) sacrifices.[b]

13. We rejoice that for the satisfaction of the ten (organs of sense),[c] the (priests) bearing the twice five[d] (ladles of) sacrificial food, proceed (to the altar). What can ISHṬÁŚWA, (what can) *Ishṭaraśmi*, (what can) those who are now lords of the earth, achieve (with respect) to the leaders of men, the conquerors of their foes?[e]

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make better sense to render it, the invocation of the immortal (deity) by me, a mortal worshipper.

[a] *Dasataya*, a decade, meaning, according to *Sáyaňa*, food, by which the vigour of the ten senses is augmented, or *Soma* juice offered in ten ladles.

[b] A different interpretation may be given to the latter half of the stanza,—" May all the gods partake of the abundant food (or *Soma*) at those sacrifices in which the priests are the distributors of the riches of copious libations."

[c] Here we again have *dasataya : dasatayasya dháse*, which the Scholiast explains by the ten *indriyas*, or organs of sense.

[d] The enumeration here may refer to the ten ladles by which the *Soma* juice is thrown on the fire; or to the ten articles offered in sacrifices, as honey, butter, curds, milk, water, grain, &c., offered to fire at the *aśwamedhu*.

[e] According to *Sáyaňa*, what can the princes who are named,

14. May all the gods favour us with a person[a] decorated with golden earrings and jewel necklace: may the venerable (company of the deities) be propitiated by the praises issuing (from the mouth of the worshipper): may our offerings be acceptable to them, and (may they be pleased) with both[b] (our praises and offerings).

15. The four (silly)[c] sons of MASARSÁRA, the three of the victorious monarch AYAVASA, (annoy) me.[d] Let your spacious and bright-rayed chariot, MITRA and VARUŃA, blaze (before them) like the sun, (filling them with fear).

SÚKTA III. (CXXIII.)

The deity is USHAS, or the Dawn; the *Ṛishi* KAKSHÍVAT; the metre *Trishṭubh*.

Varga IV. 1. The spacious chariot of the graceful[e] (*Dawn*)

---

or any other princes, do against those who enjoy the protection of *Mitra* and *Varuńa:* the construction, however, is obscure, and the names, which are said to be those of *Rájás*, are new and unusual.

[a] *Arnas*, synonyme of *rúpa*, form: the Scholiast understands it to mean 'a son;' but this does not seem indispensable.

[b] Or it may mean, according to *Sáyańa*, 'may they reward us in both worlds:' the text has only *ubhayeshu*, in both.

[c] *S'iświah*, for *Siśavah*, infants; that is, infantile, childish.

[d] Of the two princes named, no particulars are given in the commentary, nor have they been met with elsewhere: the whole hymn is very elliptical and obscure.

[e] *Dakshináyáh*, of the clever one: there is no substantive; the appellative means, according to *Sáyańa*, she who is skilled in her own function,—*swavyápára kuśalá*.

has been harnessed; the immortal gods have ascended it; the noble and all-pervading USHAS has risen up from the darkness, bringing health[a] to human habitations.

2. First of all the world is she awake, triumphing over transitory[b] (darkness): the mighty, the giver (of light) from on high, she beholds (all things): ever youthful, ever reviving, she comes first to the invocation.

3. Well-born and divine USHAS, who art the protectress of mortals; whatever share[c] (of light) thou apportionest to-day to men, may the radiant SAVITṚI be disposed (to confirm) the gift, and declare us free from sin; so that (he) the sun (may come to our sacrificial hall).[d]

4. AHANÁ,[e] charged with downward-bending (light), goes daily from house to house; she comes, perpetually diffusing light, and desirous of

---

[a] *Chikitsantí*, healing, remedying the malady of darkness.

[b] *Jayantí vájam: Sáyańa* explains *vája* as moving, motive; the darkness that goes away with the dawn; or, in its more usual meaning of 'food,' it may mean 'producing food,' as the reward of the morning sacrifice.

[c] *Bhágam*, a share: the comment supplies *prakásasya*, of light; but he admits that it may mean a share of the offerings to the gods; for, as the sacrifice is offered at dawn, the dawn may be said to be its distributor.

[d] The text has only *Súryáya*, for, or on account of, or for the sake of, the sun: the amplification necessary to render the word intelligible, is the work of the Scholiast.

[e] *Ahaná* is enumerated by *Yáska* among the synonymes of *Ushas*, but no explanation of it is given.

bestowing (benefits), and accepts the choicest portions of (the sacrificial) treasures.

5. USHAS, endowed with truth, who art the sister of BHAGA, the sister of VARUŃA, be thou hymned first (of the gods): then let the worker of iniquity depart, for we shall overcome him with our chariot, through thy assistance.

Varga V. 6. Let words of truth be spoken: let works of wisdom (be performed): let the blazing fires rise up, so that the many radiant USHAS may make manifest the desirable treasures hidden by the darkness.

7. The twofold day[a] proceeds unseparated; one (part going) forward, one backward; one of these two alternating (periods) effects the concealment (of things); the Dawn illumines them with her radiant chariot.

8. The same to-day, the same to-morrow, the irreproachable (Dawns) precede the distant course of VARUŃA by thirty *yojanas*,[b] and each in succession revolves in its (appointed) office.

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[a] Day and night.

[b] *Varuńa* is here identified with the sun, as the remover of darkness, who, according to the Scholiast, revolves daily round Mount Meru, the centre of the earth, performing a diurnal circuit of 5,059 *yojanas;* the dawn being always 30 *yojanas* in advance of his rising, or first appearance from behind the mountain in the east. *Sáyańa* adds, that the period called dawn is reckoned from the disappearance of the stars to the appearance of the sun, and is measured, as to the duration, by 21 *ghatikás* and 26 *parás*. Taking the *ghatiká* at its lowest valuation of half a *muhúrtta*, or 24 minutes, and a *pará* as $\frac{1}{30}$th of a *ghatiká*, we

9. The self-illumined Dawn, announcing the declination of the first (portion) of the day, is born white-shining out of the gloom: cleansing (with the radiance) of the sun, she impairs not his splendour, but daily adds embellishment (to his lustre).

10. Goddess, manifest in person like a maiden, thou goest to the resplendent and munificent (sun); and, like a youthful bride (before her husband), thou uncoverest, smiling, thy bosom in his presence.

Varga VI.

11. Radiant as a bride decorated by her mother, thou willingly displayest thy person to the view. Do thou, auspicious USHAS, remove the investing (gloom), for other dawns than thou do not disperse it.

12. Possessed of horses, possessed of cows, exist-

---

should have in a day of 60 *ghatikás* more than one-third allotted to the dawn, which is evidently erroneous. Again, if the sun travels 5,059 *yojanas* in 24 hours, he travels at the rate of about 84 *yojanas* in one *ghatiká*; and as the dawn is in advance only 30 *yojanas*, it is in time less than half a *ghatiká* before the sun; a more correct estimate than the 22 *ghatikás* of the commentary. There is some inaccuracy, therefore, in the statement. According to the *Puráńas*, the sun travels, in a day of 30 *muhúrttas*, or 60 *ghatikás*, 94,500,000 *yojanas*, or 1,575,000 *yojanas* in 1 *ghatiká*. The same authorities assign 1 *ghatiká* to the *Sandhya*, the morning twilight or dawn, and 3 *muhúrttas*, or 2 hours 24 minutes, to the *Prátar*, or early morning. The reckoning of the sun's daily journey, cited by *Sáyańa*, perhaps from some text of the *Vedas*, is much nearer the truth than that of the *Puráńas*, being something more than 20,000 miles, and being in fact the equatorial circumference of the earth.—Bentley, *Hindu Astronomy*, p. 185.

ing through all time, vying with the rays of the sun (in dissipating darkness), auspicious Dawns, sending down benefits (on mankind), pass away and again return.

13. Co-operating with the rays of the true (sun), confirm in us every propitious act: earnestly invoked by us to-day, disperse, USHAS, (the darkness), that wealth may devolve upon us, (already) affluent (in sacrificial treasures).

SÚKTA IV. (CXXIV.)

The deity, *Ṛishi*, and metre are the same.

Varga VII.

1. When the (sacred) fire is kindled, USHAS sheds abundant light, dispersing (the darkness) like the rising sun: may the divine SAVITṚI bestow upon us for our use,[a] wealth of both bipeds and quadrupeds.

2. Unimpeding[b] divine rites, although wearing away the ages of mankind, the Dawn shines the similitude of the (mornings) that have passed, or that are to be for ever, the first of those that are to come.

3. She, the daughter of heaven, is beheld in the east, gracious and arrayed in light: she travels steadily along the path of the sun, as if cognizant (of his pleasure), and damages not the quarters (of the horizon).

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[a] *Ityai*, lit. 'for going;' that is, according to the commentary, 'for carrying on our own affairs.'

[b] *Amimatí ahinśantí*, not injuring, not opposing, not unsuited to; being, in fact, the fit season of their performance.

4. She is beheld nigh at hand, (radiant) as the breast of the illuminator,[a] (the sun); and, like NODHAS,[b] has made manifest many pleasing (objects): like a matron[c] she awakens (her) sleeping (children), and of all (females who are) stirring betimes, she, the most unvarying, repeatedly appears.

5. Born in the eastern quarter of the spacious firmament, she displays a banner of rays of light. Placed on the lap of both parents (heaven and earth), filling them (with radiance), she enjoys vast and wide-spread renown.

6. Verily she, the wide-expanded USHAS, neglects not (to give) the joy of sight to those of her own or of a different nature:[d] visible in her faultless person,

Varga VIII.

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[a] *Śundhyuvo na vakshas:* according to the Scholiast, *Śundhyu* is a name of the sun, and the expression is to be understood as implying the collective solar rays. *Śundhyu* also means a water-bird of a white colour, to whose white plumage the morning light may be compared. *Śundhyuvah* in the plur. may also mean waters.—*Nir.* 4, 16.

[b] In the same manner as the *Ṛishi* NODHAS displays his wishes by his prayers and praises, so the dawn puts forth the light that is accessible to all the world: we have no further notice of NODHAS than that he was a *Ṛishi.*

[c] *Admasad: adma* means either food or a dwelling; *sad,* who goes or abides; the mistress of the house literally, or one who has to cook the food of her family; and in either case, who rises with the dawn and wakes up the sleepers of the household.

[d] *Ajámim na parivrinakti jámim: jámi* is explained by the Scholiast, *sajátíyá,* of the same species, that is to say, divine

and brightly shining, she passes not by the little or the great.[a]

7. She goes to the west, as (a woman who has) no brother (repairs) to her male (relatives);[b] and like one ascending the hall (of justice) for the recovery of property, (she mounts in the sky to claim her lustre):[c] and like a wife desirous to please her husband, USHAS puts on becoming attire, and smiling as it were, displays her charms.

8. The sister (*Night*) has prepared a birth-place for her elder sister (*Day*), and having made it known to her, departs. USHAS, dispersing the darkness

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beings, the gods; *ajámi* then means, not of the same species; *vijátíyá*, that is, mankind.

[a] She lights up all things, from an atom to a mountain, says the Scholiast.

[b] *Abhráteva punsa eti pratíchí*, as a damsel who has no brother, averted from her own abiding-place, goes to or relies upon her male relatives, *punsah*, for support; or it may mean, according to *Sáyańa*, that she is in such case to offer the funeral cakes to her progenitors: *pratíchí*, with face averted, as applicable to *Ushas*, means looking or going to the west.

[c] *Gartárug iva sanaye dhanánám*, like one who ascends (*áruh*, to mount) a house (*garta-griha*) for the gift or receipt of riches, the explanation and the application to the dawn are given by *Sáyańa*, conformably to the *Nirukta*, 3, 5: the commentary on which, however, explains *Garta* to be a stool or table on which dice are thrown, and alludes not very intelligibly to a practice in the South, in which a childless widow seeks to obtain support from her husband's relatives by repairing to a gambling-house: the passage is cited by Professor Müller—Preface, 2nd vol. of the *Ṛig-veda*, p. xvi.

with the rays of the sun, illumines the world, like congregated lightnings.

9. Of all these sisters who have gone before, a successor daily follows the one that has preceded. So may new dawns, like the old, bringing fortunate days, shine upon us blessed with affluence.

10. Awaken, wealth-abounding USHAS, those who delight (in holy offerings): let the (niggard) traders, reluctant to wake (for such a purpose), sleep on. Arise, opulent USHAS, bearing wealth to the liberal (worshipper): speaker of truth, who art the waster away (of living creatures), arise, bearing wealth to him who praises thee.

Varga IX.

11. This youthful (USHAS) approaches from the east: she harnesses her team of purple oxen. Assuredly she will disperse the darkness, a manifest sign (of day) in the firmament: the (sacred) fire is kindled in every dwelling.

12. At thy dawning, (USHAS), the various birds rise up from their nests, and men who have to earn their bread[a] (quit their homes). Thou bringest, divine (USHAS), much wealth to the liberal mortal who is present in the chamber (of sacrifice).

13. Praiseworthy USHASAS, be glorified by this (my) hymn; graciously disposed towards us, augment (our prosperity); and may we obtain, goddesses, through your favour, wealth, a hundred and a thousand fold.

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[a] *Narascha pitubhájah-annárthińah,* seeking for food.

SÚKTA V. (CXXV.)

The hymn is supposed to be recited by KAKSHÍVAT, in acknowledgment of the liberality of *Rájá* SWANAYA,[a] whose gift is therefore considered as the divinity of the hymn, or the object addressed; KAKSHÍVAT is of course the *Ṛishi*; the metre of the 4th and 5th stanzas is *Jagatí*; that of the rest, *Trishṭubh*.

Varga X.

1. Having come in the early morning, (SWANAYA) presents precious (wealth), knowing it (to be worthy of acceptance); and having, (therefore), accepted it, (KASHÍVAT) brings it (to his father): wherewith the parent of excellent sons, maintaining his progeny, passes his life in the enjoyment of affluence.

2. May he (the *Rájá*) be rich in kine, in gold, in horses: may INDRA grant abundant food to him

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[a] The legend which is cited by *Sáyaṅa*, and which is told to the like purport in the *Níti-manjarí*, relates that *Kakshívat*, having finished his course of study, and taken leave of his preceptor, was journeying homewards, when night came on, and he fell asleep by the road-side: early in the morning, *Rájá Swanaya*, the son of *Bhávayavya*, attended by his retinue, came to the spot, and disturbed the Brahman's slumbers: upon his starting up, the *Rájá* accosted him with great cordiality, and being struck by his personal appearance, determined, if he was of suitable rank and birth, to give him his daughters in marriage. After ascertaining his fitness, he took *Kakshívat* home with him, and there married him to his ten daughters, presenting him at the same time with a hundred *nishkas* of gold, a hundred horses, a hundred bulls, one thousand and sixty cows, and eleven chariots, one for each of his wives and one for himself, each drawn by four horses. With these presents *Kakshívat* returned home, and placed them at the disposal of his father, *Dírghatamas*, reciting this hymn in praise of the munificence of *Swanaya*.

who delays thee, returning home in the early morning, by costly gifts, as (a hunter arrests the) wandering (animals) by his snares.

3. Desirous (of again beholding thee),[a] I have this day obtained thee, who hast done in the morning a good deed; the performer of a sacrifice[b] with a wealth-laden car, refresh thyself with the effused juice of the exhilarating (*Soma*) creeper, and augment with sincere prayers (the prosperity) of the chief of a flourishing race.

4. The copiously-yielding and joy-conferring kine, distil (their milk) for the celebration of the (*Soma*) sacrifice, and for him who has undertaken its celebration: the nutritious streams of butter converge from every quarter towards him, who both propitiates (his progenitors), and benefits (mankind).[c]

5. He who propitiates (the gods), gives to the gods, and sits at ease upon the summit of heaven: to him the flowing waters bear their essence; to him this fertile (earth)[d] ever yields abundance.

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[a] This and the following verses are supposed to be repeated by *Dírghatamas,* the father of *Kakshívat.*

[b] *Ishteh putram,* lit. the son of sacrifice; but the Scholiast explains *putram,* upon the authority of *Yáska,* to signify *purutrátáram,* the much-protecting, or, simply, *kartáram,* performer.

[c] *Prínayantam papurin-cha* are both attributives of an agent, and therefore *the* agent who gives pleasure, or who gives repletion or satisfaction: the Scholiast applies the first to the *Pitris,* or progenitors, *pitrán prínayantam;* the second to all living beings, *práninah sarvadá prínayantam purusham.*

[d] *Iyam dakshiná,* the Scholiast interprets by, this capable

6. These wonderful (rewards)[a] verily are for those who give (pious) donations:[b] for the donors of (pious) gifts the suns shine in heaven: the givers of (pious) donations attain immortality: the givers of (pious) gifts prolong their (worldly) existence.

7. May those who propitiate (the gods), never commit degrading sin: may those who praise the gods and observe holy vows, never experience decay: may some (honourable) individual ever be their defence;[c] and may afflictions fall upon him who does not propitiate (the gods).

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earth; the *bhúmi*, that is able, *dakshá*, to bear crops: otherwise it might have been thought to refer to the gift, *dakshiná*, of *Swanaya*, as in the next verse.

[a] *Imáni chitrá*, these wonders, or these variegated things, which, according to the comment, are personal decorations,—garlands, sandal, jewels, pearls, and the like.

[b] *Dakshinávatám-dakshínádátrínám*, of the givers of *Dakshiná*, or donations to Brahmins at the end of a sacrifice, or any particular solemnity.

[c] *Anyas tesham paridhir astu kaśchit*, may some other one be their surrounding defence, or, as the Scholiast says, *kavacha-stháníya*, in the place of armour: he seems rather uncertain as to the sense of *anyah kaśchit*, some other, whether it mean a man, or the divinity presiding over sin, or to some countervailing merit, *dharma-viśeshát*: it probably alludes to *Swanaya* as the type of a patron or protector.

SÚKTA VI. (CXXVI.)

Of the first five verses, the *Rishi* is KAKSHÍVAT, and as they are in commendation of the *Rájá* BHÁVAYAVYA, he is considered to be in the place of the deity; the sixth stanza is ascribed to the *Rájá*, and the seventh to his wife LOMAŚÁ, the daughter of BRIHASPATI. The first five stanzas are in the *Trishṭubh* metre; that of the two last is *Anushṭubh*.

Varga XI.

1. I repeat with a (willing) mind, the unreluctant praises of BHÁVYA,[a] dwelling on the banks of the Sindhu:[b] a prince of unequalled (might), desirous of renown, who has enabled me to celebrate a thousand sacrifices.

2. From which generous prince, soliciting (my acceptance), I, KAKSHÍVAT, unhesitatingly accepted a hundred *nishkas*,[c] a hundred vigorous steeds, and a hundred bulls; whereby he has spread his imperishable fame through heaven.

3. Ten chariots drawn by bay steeds, and carrying my wives, stood near me, given me by SWANAYA; and a thousand and sixty cows followed: these, after a short interval of time, did KASHÍVAT deliver (to his father).

4. Forty bay horses, (harnessed) to the chariots, lead the procession in front of a thousand (followers).

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[a] *Bhávya* is here identified evidently with *Swanaya*, his son.

[b] *Sindhan adhi*, upon the *Sindhu*, either the river Indus or the sea-shore; most probably the former.

[c] A nishka is a weight of gold. By *Manu* it is said to be equal to four *suvarnas* (viii. 134). In the *Amara kosha* it is rated at 108 *suvarnas*.

The *Pajras*, the kinsmen of KAKSHÍVAT, rub down the high-spirited steeds, decorated with golden trappings.

5. I have accepted a prior grant, (kinsmen), for you:[a] three and eight harnessed chariots and cattle of incalculable value:[b] may the kindred *Pajras*, like well-disposed relations,[c] be desirous of acquiring renown by their abundant offerings.[d]

6. [e]She, who, when her desires are assented to, clings as tenaciously as a female weasel,[f] and who is ripe for enjoyment, yields me infinite delight.

7. Approach me, (husband); deem me not immature: I am covered with down like a ewe of the *Gandhárins*.[g]

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[a] The Scholiast is at a loss to understand how this should be, as in the former hymn the whole of the gifts were placed at the disposal of his father by *Kakshívat;* and again, the ten cars conveyed his wives, who could not be given away; he suggests, therefore, that a different sense of eleven is intended.

[b] *Aridhúyaso gáh* is explained *aribhir-íswarair-dháraníyá,* to be held or attained by rich men; i.e. *bahumulyáh,* of great price.

[c] *Vísyá iva vráh* is a rather doubtful phrase: the Scholiast explains it *visám vrátá yathá parasparam anurágavantah,* like troops of people having mutual affection.

[d] The text has, having carts or barrows, *anaswantah;* the term *anas* implying a small cart or truck, in which the *Soma* plants are brought to the place where the sacrifice is to be offered.

[e] This is supposed to be said by *Bhávya* to his wife *Lomaśá.*

[f] *Kásíká,* which is explained *sutavatsá nakulí,* the female *nëul* or viverra, having brought forth young.

[g] This is *Lomaśá's* reply; but the verse, as well as the preceding, is brought in very abruptly, and has no connection with

ANUVÁKA XIX.

SÚKTA I. (CXXVII.)

The hymn is addressed to AGNI; the *Ṛishi* is called PARUCHCHHEPA, the son of DIVODÁSA; the metre is *Atyashti*.[a]

1. I venerate AGNI, the invoker (of the gods), the munificent, the giver of dwellings, the son of strength: he who knows all that exists, like a sage who is endowed with knowledge:[b] who, the divine

Varga XII.

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what precedes: it is also in a different metre, and is probably a fragment of some old popular song: another meaning is also assigned to *gandhárí*.

[a] According to Mr. Colebrooke (*Sanscrit and Prakrit Prosody, Misc. Essays,* II. 162), the *Atyashti* metre is a stanza of four lines, containing 68 syllables, each arranged in different feet, constituting varieties of the class; and the Scholiast quotes the *chhandas*, or metrical system of the *Vedas*, for a graduated series of metres, beginning with *Utkṛiti*, containing 104 syllables, and descending by a diminution of four through eight classes to *Atyashti*, the ninth, which gives it the same number. In this hymn and the twelve following, however, the stanza is arranged in three lines, and the number of syllables varies from 57 to 70, being in most of the lines 65, 66, 67: the distribution of the feet does not seem to follow any definite rule.

[b] It is a peculiarity of this and the twelve succeeding *Súktas*, to reiterate a leading word which occurs the third or fourth from the end of the first line, and sometimes also of the third, and to repeat it as the last word of the line; thus, we have here *sunum sahaso* JÁTAVEDASAM, *vipram na* JÁTAVEDASAM; this is little else than a kind of verbal alliterative jingle, but the Scholiast thinks it necessary to assign to the repeated word a distinct signification, agreeably indeed to the rule that prevails in respect to the various

regenerator of sacrifices, through his lofty and reverential devotion, covets for the gods the blaze of the liquefied butter which is offered in oblation with his flames.

2. We, the institutors of the ceremony, invoke thee, AGNI, who art most deserving of worship, and art the eldest of the *Angirasas*, with (acceptable) prayers; and with prayers (recited) by the priests, (we adore) thee, who, like the traverser of the sky, (the sun), art the invoker (of the gods on behalf) of men, and whom, the bright-haired showerer (of blessings), many people approaching propitiate for the attainment of felicity.

3. Verily, that AGNI, far shining with brilliant vigour, is the destroyer of foes, like a hatchet that cuts down trees: whatever is most solid and stable dissolves like water at his contact: unsparing, he sports (amidst enemies), nor desists (from their destruction), like an archer who retreats not (from battle).

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species of alliteration, termed by writers on *Alankára*, or ornamental composition, *Yamaka;* illustrated by several celebrated writings, especially by the *Nalodaya*, attributed to *Kálidása*, translated by the late Rev. Mr. Yates, who has also published a learned dissertation on the subject in the *Bengal Asiatic Researches*, vol. XIX.: the employment of this artifice, and in a still greater degree the complex construction of the stanza, render the whole series of the *Páruchchhepa* hymns exceedingly obscure and unintelligible: it is not pretended that their translation is free from exception, but the text has been adhered to as nearly as possible with the aid of the Scholiast.

4. They have presented substantial donations to him, as (they give riches) to a sage, and by resplendent means he grants us (grace) for our preservation: (the worshipper) presents (gifts) to AGNI for preservation: he who pervades the (many offerings made to him) consumes them (as rapidly) as (he consumes) forests: he matures the standing corn by his potency; he destroys whatever (things) are stationary by his potency.[a]

5. We place near the altar the (sacrificial) food of him who is more conspicuous by night than by day: (we offer it) to him who is scarcely alive by day:[b] hence his (sacrificial) food finds prompt acceptance, like a dwelling (given by a father) to a son: these undecaying fires, (although) discriminating between the devout and the undevout, grant (both) protection, and accepting (the offerings of the pious), they are exempt from decay.

Varga XIII.

6. He roars aloud, like the roaring of the winds, amidst the sanctified and selected (rites of sacred) solemnities; he who is to be worshipped, who is to be adored (for victory) over hosts (of enemies); he, the receiver (of oblations), the manifester of the sacrifice; he, who is deserving of veneration, de-

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[a] *Sthiráni nirinati ajasá;* the Scholiast proposes to explain *Sthiráni* by *pápáni*, sins, or, *amitráni*, enemies; but neither seems to be indispensable.

[b] *Apráyushe divátarát,* to him who has not prominent or vigorous life through the day, being dimmed or enfeebled by the superior effulgence of the sun.

vours the oblations: hence, all men for their good pursue the path of AGNI, who gives pleasure (to his worshippers), being pleased (himself), in like manner as men follow a path (that leads) to happiness.

7. The descendants of BHṚIGU, celebrating him (AGNI) in both his forms,[a] glorifying him, and paying him homage, proclaim his praises; the descendants of BHṚIGU,[b] rubbing (the sticks to kindle flame) for the oblation. For the radiant AGNI, who is the guardian of all these treasures, has power (to distribute them). May he, the receiver of sacrifices, partake of the agreeable (offerings) given to satiety; may he, the receiver of sacrifices, partake (of the oblations).

8. We invoke thee, the protector of all people, the same alike to all, the preserver of the house, to enjoy (the oblation); thee, who art the wafter of our infallible prayer; to enjoy (the oblation): we invoke thee, who art the guest of men, to whom all these immortals apply for their sustenance, as (a son) to a father; thee, to whom the priests offer oblations amongst the gods.

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[a] *Dwitá yad im kístásah,* celebrating him as twofold; that is, according to *Sáyańa,* either as recognised in both the *S'ruti* and *Smṛiti,* the books of religion and law; or as the giver of happiness in both this world and the next; or as manifold in the *A'havaníya* and other fires, two being put for many.

[b] The Scholiast would explain *Bhrigavah* in this second place, the roasters (*bhrashtárah,* from *bhraj,* to fry) or consumers, either of the oblation or of iniquity.

9. Thou, AGNI, the destroyer (of enemies) by thy strength, the possessor of great splendour, art born for the sake of sacrificing to the gods, as riches (are generated) for the sake of sacrificing to the gods: verily thy exhilaration is most brilliant, thy worship is most productive of renown; hence, undecaying AGNI, (sacrificers) wait upon thee, like envoys (upon a prince; upon thee), who preservest (thy votaries) from decay.[a]

10. May your praise, (oh priests), become grateful to AGNI, who is deserving of laudation, who is of strength to overcome the strong, who is awakened at the dawn; to AGNI, as if to a giver of cattle. Inasmuch as the presenter of the oblation repairs assiduously to every altar, the invoking priest, well skilled in (pious) praise, glorifies him (AGNI) as the first of the attaining (divinities), as a herald (recites the praises) of illustrious (men).[b]

11. AGNI, do thou becoming visible close to us, and partaking with benignant intent of (the sacrificial) food along with the gods, bestow upon us abundant riches, with benignant intent. Most mighty AGNI, render us illustrious, that we may behold and enjoy (this earth); and grant greatness with excellent

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[a] *Ajara*, undecaying; but here explained, not causing decay; or else one who does not praise others; one to whom alone praise is due.

[b] The last line of this stanza is very elliptical and inverted; it is literally, "in front, a herald, like praisers of the comers (*ṛishunám*), the skilled in praise, invoker of the wealthy (*rishúnám*)."

progeny to those who praise thee, possessor of wealth, destroyer of foes, like a fierce (giant)[a] in strength.

SÚKTA II. (CXXVIII.)

The deity, *Ṛishi*, and metre are the same as in the preceding *Súkta*.

Varga XIV.

1. This AGNI, the invoker of the gods, the assiduous offerer of sacrifices, is generated of man, (for the fulfilment of the) duty of those who desire (the fruit of) pious rites, as well as for (the discharge of) his own duty: he is the bestower of all blessings on him who desires his friendship, and is wealth to (such a one) seeking for food: the unobstructed offerer of oblations, he sits down, surrounded (by ministering priests), on the most sacred spot of earth, upon the footmark of *Ilá*.[b]

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[a] Like an *ugra*, an ogre, *ugro na savasá; Sáyaña* explains it merely by *kaschit krúra*, some one cruel or fierce.

[b] *Nishadad-ilaspade parivíta ilaspade:* the first term is interpreted by *Sáyaña, bhumyáh pade*, on a spot or site of ground, on the earth, to which the epithet *dharímani*, occurring in the first stanza, is said to apply, meaning that spot which contains the essence of the earth, that is to say, the altar; for different texts affirm the altar to be not only the essence of the earth, but the whole earth; as, *vedim áhuh paramantam pṛithivyáh*, 'they call the altar the utmost end of the earth;' and again, *etavatí vai pṛithivír yávatí vediriti*, 'so much, verily, as is the earth so much is the altar.' In the repetition, *Ilá*, according to the Scholiast, refers to *Ilá*, the daughter of *Manu* (see vol. i. p. 82), and *pada* to the spot where in the form of a cow, *gorúpá*, she placed her feet, *pádanyása pradeśe*, alluding to the legendary account of *Manu's* daughter being the first institutor of sacrificial rites, and referring to some

2. We propitiate that instrument of sacrifice by the path of sacrifice, by reverential salutation, and by oblations of clarified butter; by oblations (offered) to the gods: and he accepts our offerings, and through his benignity quits not (the rite until its close), the divinity whom the wind brought from afar for the service of MANU: (may he come) from afar (to our sacrifice).[a]

3. AGNI, who is ever to be hymned, the giver of food, the showerer (of benefits), comes immediately (upon our invocation), in approach to (the altar of) earth, loud-sounding, vigorous, and loud-sounding: the rapid and divine (AGNI, incited by praise), manifests himself a hundred-fold by his flames; AGNI, having his abode in high places, (comes quickly)[b] to pious rites.

4. That AGNI, who is (the performer of) holy acts, the priest of the family, thinks in every dwelling of the imperishable sacrifice; he thinks of the sacrifice (reminded) by (its) celebration: for through such pious rite, he, the bestower of (fit) rewards,

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mantra or prayer addressed to her: *Iḍá vai* MÁNAVÍ *yajnánuká-śinyásíd itíḍáyá padc ghṛitavati swáhá. Iḍá,* the daughter of *Manu,* was the institutor of sacrifice, glory to the butter-charged foot-mark of *Iḍá.*

[a] *Bháh parávata-abhásít,* shone or made to shine; according to *Sáyaña,* placed suitably upon earth, having been brought from the distant sun; *atidúram gatavata ádityád abhásít auchityena bhumau sthápitaván.*

[b] There is no copulative in the text: the verb is supplied by the commentator.

accepts all the offered oblations for (the good of) the worshipper; whence he has become as a guest, fed abundantly with butter; and the offerer (of the oblations) has become the realizer of the rewards (of the worship).

5. Inasmuch as (all men) offer in holy rite (food) for his satisfaction in the blazing (flames) of AGNI, like (the grains that) are to be enjoyed by the winds, and like the viands that are to be given to him who solicits them; therefore the worshipper presents gifts to him, according to the extent of his opulence; and he preserves us, when oppressed (by sin), from wickedness; from overpowering malevolence and sin.

Varga XV.

6. The universal, mighty and imperious[a] (AGNI) holds riches in his right hand; but, like the sun,[b] he loosens his grasp (in favour of his worshipper), although he relaxes not from his desire of the (sacrificial) food. Verily, AGNI, thou bearest the oblation to every one of the gods who desires it; AGNI grants blessings to every pious (worshipper), and opens for him the gates (of heaven).

7. AGNI is a most amiable friend in human in-

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[a] *Arati*, one who is not easily pleased, a sovereign; *aratiriśwara-aramamánah vá aprítih.*

[b] *Tarinir na*, as explained by the Scholiast *tárakah súrya-iva*, like him who conveys across (the sea of life or the world), *i. e.* the sun: or the epithet may be applied to *Agni*, when *na* in the negative sense is attached to the following verb, *śiśrathat*, loosened, let go, the conveyer (across the world) has not let go, has not cast off or deserted his worshipper.

firmity through the means of sacrifices; the beloved protector of all in sacrifices, like a victorious prince, he alights upon the oblations of men when placed upon the altar: he preserves us from the malignity of VARUŃA; from the malignity of the mighty deity (of sin).[a]

8. They, (the devout), praise AGNI, the invoker (of the gods), the possessor of wealth, the beloved, the thoughtful; they have recourse to him as to a sovereign; they have recourse to him as the bearer of oblations: to him, who is the life (of all living beings), who knows all things, the offerer of oblations, the object of worship, the sage: the sacred (priests), desirous of affluence, murmur (his praises) to obtain his protection; desirous of affluence, they murmur (his praises) in their hymns.

SÚKTA III. (CXXIX.)

The deity is INDRA; the *Rishi* and metre are unchanged.

Varga XVI.

1. INDRA, frequenter of sacrifices, quickly enable him to attain his desires, to whom thou repairest in thy car to receive the oblation; and for whom, as he is mature (in understanding) and devout, thou who art without fault, entertainest regard. Accept his offering, for thou who art without fault, art

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[a] The expressions are rather ambiguous, *trásate Varuńasya dhúrtter maho devasya dhúrtteh,* and the commentator seems to prefer rendering them 'preserves us from the malevolence of the obstructor of religious rites' (*Varuńa* being explained by *Váraka,* the impeder)—from the malevolence of the mighty deity presiding over sin, *pápa devatá.*

prompt to favour us (among) the pious (offerers of oblations), as (thou acceptest) this our praise.

2. Hear our invocation, Indra: thou who in various battles (associated) with the *Maruts*, art animated through their encouragement; (and art able), with the *Maruts*,[a] to destroy (thy foes): (for thou art) he, who, (aided) by heroes, art of thyself the giver (of victory); or, (when praised) by the pious, the giver of food, and whom the lords (of prayer) celebrate, as swift-moving and eager (for sacrificial food), like a fleet courser (eager for forage).

3. Thou, the subduer (of adversaries), piercest every rain (confining) skin; thou overtakest, hero, every flying mortal (cloud), and abandonest (it) when exhausted (of its water):[b] for such glorious deed, INDRA, I offer praise to thee; to heaven; to the self-glorifying RUDRA;[c] to MITRA; (to each)

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[a] *Nṛibhiḥ* is the term of the text in both this and the preceding phrase, and is rendered by the Scholiast *Maruts*, or it may mean, he adds, by men, *i. e.* by the worshippers.

[b] As in the other stanzas of this hymn, the language of this is obscure; we have *yávír aruram martyam, parivṛiñakshi martyam,* 'thou mixest with the departing mortal, thou abandonest the mortal;' the Scholiast explains the first *martyam* by 'cloud,' the skin that contains the rain, *vrishanam, twacham,* trying to escape, like an enemy, from the hero *S'úra;* the second *martyam* he also renders cloud, but it is after it has parted with its water, like an enemy who has been killed, and whom the victor abandons.

[c] *Rudráya swayaśase* to *Rudra*, i. e. *Agni*, possessed of his own fame, *swakiyayaśo-yuktáya agnaye.*

the benefactor (of mankind) for such glorious (deed).

4. We desire, (priests), INDRA to be present at your sacrifice, (he who is) our friend, the frequenter of all (ceremonies), the endurer (of enemies), the ally (of his worshippers), the patient expecter of (sacrificial) viands, associated (with the *Maruts*): do thou, INDRA, guard our holy rite for our preservation, for in whatsoever contests (thou mayest engage), no enemy, whom thou opposest, prevails against thee; thou prevailest over every enemy whom (thou opposest).

5. Humble the adversary of every one (thy worshipper), fierce (INDRA), by thy aids, like radiant paths, (to glory); by thy powerful aids, guide us, hero, as thou hast guided our forefathers, for thou art honoured (by all). Thou, (INDRA), who art the sustainer (of the world), removest all (the (sins) of man: present at our sacrifice, thou art the bearer (of good things).

Varga XVII.

6. May I be competent to utter (praise) for the (*Soma*) libation, sustaining existence, which, like the (deity) to be invoked, (INDRA), goes abounding with food to (each) venerable (rite); the destroyer of *Rákshasas* at (each) venerable (rite). May that (libation) of itself repress with chastisement the malevolence of him who reviles us: let the thief fall downwards (and perish), like a little (water) running down (a declivity).

7. We praise thee, INDRA, with praises, making known (thy glory): we solicit, giver of riches, the

wealth that bestows vigour, that is agreeable, durable, and the support of progeny. May we (ever) be possessed of (abundant) food, through the praises of thee, whom it is difficult adequately to honour: may we attain the adorable (INDRA) by true and earnest invocations; by invocations, (offering sacrificial) food.

8. INDRA is powerful in the discomfiture of the malevolent by his self-glorifying aids, (granted) unto you and unto us: (he is) the tearer of the malevolent (to pieces): the impetuous host that was sent against us by devouring (foes) to destroy us, has been itself destroyed: it will not reach us; it will not do us harm.

9. Do thou, INDRA, come to us with abundant riches by a path free from evil; (by a path) unobstructed by *Rákshasas:* be with us when afar; be with us when nigh; favour us, whether afar or nigh, with the objects of our desires; ever favour us with the objects of our desires.

10. Do thou, INDRA, (sustain us) with wealth that transports (man beyond calamity); for, (enhanced) greatness accrues to thee, however mighty, (from our thanks) for (thy) protection, as it does to MITRA for his powerful protection,[a] most potent

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[a] *Twá mahimá sákshád avase mahe mitram na avase,* lit. greatness is present to thee for protection as to *mitra* for great protection; or *mitra* may be rendered 'friend,' as praises animate a friend with great attachment, *tam sakháyam yathá mahatyai prítaye sambhajante.*

and immortal (INDRA), our defender and preserver, (ascend) some chariot, (and come hither): devourer (of foes), repel any one assailing us; any one assailing us, devourer[a] (of foes).

11. Deservedly-lauded INDRA, preserve us from suffering; for thou art always verily the chastiser of the malevolent: thou, being divine, (art the chastiser) of the malevolent: (thou art) the slayer of the wicked *Rakshas*, the preserver of a pious (worshipper), such as I am: for, asylum (of all men),[b] the progenitor has begotten thee (for this purpose); has begotten thee, asylum (of all men), the destroyer of the *Rakshasas*.

SÚKTA IV. (CXXX.)

The deity, *Ṛishi*, and metre, are continued; in the last stanza the metre is changed to *Trishṭubh*.

Varga XVIII.

1. Come to us, INDRA, from afar; not as this (fire) which is before us, (but) like the pious institutor of sacrifices, or like the royal lord of the constellations (when going) to his setting.[c] Bearing

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[a] In both places the term is *Adrivas*, voc. of *Adrivat*, which usually means wielder of the thunderbolt (*adri*); but *Sáyaṅa* here derives it from *ad*, to eat, and explains it *śatrúnám atiśayena bhakshaka*, the eater in excess of enemies: this is upon the authority of *Yáska*.—*Nir*. iv. 4.

[b] *Twá janita jíjanad-vaso: Vasu* may be used as a name of *Indra;* but as an attributive it implies one who is the abode of all, *sarvesham nivásabhútah*, according to the Scholiast. By *Janitá*, genitor, *Sáyaṅa* understands the first maker of the universe, the supreme being, *sarvasya Ádikarttá Parameśwarah*.

[c] The passage is obscure; there is no verbal copulative; it

oblations, we, along with (the priests), invoke thee to accept the effused (juices), as sons (invite) a father to partake of food: (we invoke) thee, who art most entitled to reverence, to (accept of) the sacrificial viands.

2. Drink, INDRA, the *Soma* juice, that has been expressed by the stones, and sprinkled with the sacred grass, as a thirsty ox or a thirsty man hastens to a well.[a] (Drink) for thy exhilaration, for thy invigoration, for thy exceedingly great augmentation: let thy horses bring thee hither, as his steeds convey the sun; as they carry him (through heaven) day by day.

3. He (INDRA) found the (*Soma*) treasure (that had been brought) from heaven, and hidden like the nestlings of a bird in a rock; amidst (a pile of)

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runs, *vidatháníva satpatir astam rájeva satpatih:* the first part is explained by *Sáyańa* the cherisher (*pati* quasi *pálaka*) of the good (*satám*), or of those who are present, the priests, or of the extant (*satám*) rewards of holy rites: that is, either as the *Yajamána*, or in the last place, *Agni*, comes to or exhibits the knowledge of what is to be performed, *vidatháni anushtheyajnánáni;* or is present in the apartments of sacrifice, *vidatháni yajna-griháni.* In the reiteration of the phrase, *satpati* is rendered the lord of the constellations, the moon, *nakshatránám patis-chandramáh;* who comes to his own abode at the time of setting, *sa yathá swa dhamasthánam ágachchhati;* and in like manner *Indra* is invited to come to the sacrifice.

[a] *Avatam na vansagas-tatrisháńo na vansagah:* in the repetition, *vansaga* is explained *vananíyagamana, síghra gámí, purushah,* a man going swiftly; but it is probably a mere reiteration, like a thirsty ox to a well—like an ox.

vast rocks inclosed (by bushes):[a] desiring to partake (of the beverage), the thunderer (found it), as the chief of the *Angirasas* (discovered), the hiding-place of the cows: he opened the doors of (the waters, the sources of) food, when shut up (in the clouds; the sources of) food, that were spread (over the earth).[b]

4. Grasping his sharp thunderbolt with both hands, INDRA whetted it to hurl it (on his foes), like the water (of an imprecation):[c] he whetted it for the destruction of *Ahi.* INDRA, who art fully endowed with strength, with energy, with might, thou cuttest (our enemies) to pieces, as a wood-cutter the trees of a forest; thou cuttest them to pieces as if with a hatchet.

5. Thou hast without effort[d] created the rivers (that are) to flow to the sea, like chariots (bearing thee to sacrifices), as those (construct) chariots who

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[a] The *Soma* plant, it is usually affirmed, is brought from mountainous tracts: according to the *Taittiríyas* it was brought from heaven by *Gáyatrí,—Divi Soma ásít tam Gáyatrí áharat,* 'the *Soma* was in heaven; *Gáyatrí* brought it away.'

[b] *Ishah parívritáh* is the reiterated phrase, alluding in the first place, according to *Sáyaňa,* to the rains shut up in the clouds, and in the second to the seeds shut up in the earth, germinating on the fall of the rain, and affording, in either case, 'food,' *ishah.*

[c] That is, like water which is poured out for the destruction of enemies, rendered fatal by the formulæ of imprecation, *udakam yathá śatrúnám nirasanáya abhimantranádisanskárena tíkshníkríyate.*

[d] *Vrithá,* which usually means fruitlessly, in vain, is here explained by *aprayatnena,* without effort.

are desirous of (going to) battle: (the streams) flowing hither have gathered together their water for a common purpose, like the cows that yielded all things to MANU; that yield all things to man.

Varga XIX. 6. Men who are desirous of wealth have recited this thy praise, as a resolute and provident man (prepares) a chariot (for a journey): they have propitiated thee for their good: glorifying thee, sage INDRA, as impetuous in conflicts, they have praised thee (as men praise) a conqueror. We praise thee for (the acquirement of) strength, wealth, and every kind of affluence; as (they commend) a courser (for his good qualities) in battle.

7. For PURU, the giver of offerings, for the mighty DIVODÁSA, thou, INDRA, the dancer[a] (with delight in battle), hast destroyed ninety cities; dancer (in battle), thou hast destroyed them with (thy thunderbolt), for (the sake of) the giver of offerings. For (the sake of) ATITHIGWÁ, the fierce (INDRA) hurled SAMBARA from off the mountain,[b]

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[a] *Nṛito*, voc. of *Nṛitu*, a dancer; *rañe narttanaśíla*, dancing in war.

[b] We have had *Indra's* exploits in defence of these princes before; see vol. i. pp. 137, 147, 292: it may be added that the *Sambara* of the *Puráńas* is an *Asura* who was engaged in hostilities with *Kṛishńa*, and finally destroyed, together with his six hundred sons, by *Pradyumna*, the grandson of *Kṛishńa*. (See *Harivansa*, Langlois, vol. iii. p. 169.) The text of the *Mahábhárata*, however, agrees with the *Veda* in representing him as the adversary of INDRA.—*Dorńa-vijaya*, v. 39. *Selections Mahábh.* p. 39.

bestowing (upon the prince) immense treasure, (acquired) by (his) prowess; all kinds of wealth (acquired) by (his) prowess.

8. INDRA, the manifold protector (of his votaries) in battles, defends his *A'rya* worshipper in all conflicts; in conflicts that confer heaven :[a] he punished for (the benefit of) man the neglecters of religious rites: he tore off the black skin (of the aggressor) :[b] as if burning (with flame), he consumes the malignant; he utterly consumes him who delights in cruelty.

9. Endowed with augmented vigour, he hurled (against the foes) the wheel (of the chariot) of the sun ;[c] and, ruddy of hue, deprived them of existence; he, the sovereign lord, deprived them of

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[a] So *Parásara;* 'two descriptions of men attain the sphere of the sun, the vagrant practiser of the *Yoga*, and the hero who falls in battle.'

[b] According to the legend, an *Asura*, named *Kṛishńa* the black, advanced with ten thousand followers to the banks of the *Ansumatí* river, where he committed fearful devastation, until *Indra*, with the *Maruts*, was sent against him by *Brihaspati*, when he was defeated by *Indra*, and stripped of his skin.

[c] *Súraschakram pravṛihad*, he threw the sun's wheel; for *Súryasya rathasya chakram*, the wheel of the chariot of the sun, according to the Scholiast, who cites a legend that the *Asuras* obtained a boon from *Brahmá*, that they should not be destroyed by the thunderbolt of *Indra*, and having in consequence defied him, he cast at them the wheel of the sun's car, which was equally fatal: this has more the character of a *Pauráńik* than a *Vaidik* legend: another explanation is also proposed: the Sun (or *Indra* in that capacity) having risen, urges on his car, and

existence.[a] As thou, sage INDRA, comest from afar to the succour of UŚANAS, so do thou come quickly, bearing all good things (to us), as thou bearest to (other) men; come quickly (to us) every day.

10. Showerer of benefits, destroyer of cities, propitiated by our new songs, reward us with gratifying blessings: glorified, INDRA, by the descendants of DIVODÁSA,[b] increase (in power), like the sun in (revolving) days.

SÚKTA V. (CXXXI.)

The deity, *Ṛishi*, and metre are unchanged; the hymn is divided into three *Trichas*, or triplets, according to the different occasions on which the several portions are recited, and the priests to whom the portions are respectively assigned; the first *Tricha* being repeated by the *Maitrávaruńa;* the second, commencing with the third stanza, by the *Bramáchchhanśí;* and the third, beginning with the fifth verse, by the *Achchhává ka.*

Varga XX.

1. To INDRA heaven, that excludes the wicked, verily has bowed: to INDRA the wide-spread earth (has offered homage) with acceptable (praises); with acceptable praises (the worshipper has propitiated INDRA) for the sake of food: all the gods well pleased have given precedence to INDRA: let all

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Aruńa (his charioteer) silences the clamour (of his enemies); the lord (of day) dissipates the gloom.

[a] *Vácham musháyati*, lit. 'steals or takes away speech;' the latter, it is said, put by metonymy for breath, *i. e.* life; or it may mean silences clamour, or suppresses his own exclamations: the Scholiast is evidently puzzled by the phrase.

[b] *Divodásebhih*, by us, the *Páruchchhepas*, or me, *Paruchchhepa*, the plur. being used honorifically.

the sacrifices of men (be appropriated) to INDRA; let all the offerings of men be (presented to him).

2. Hoping to partake of thy bounties, (thy worshippers) hasten severally in every rite to (adore) thee, who ask one and all; each severally seeking heaven. We meditate on thee, the sustainer of our strength, like a boat that bears (passengers) across (a stream): mortals, indeed, knowing INDRA, propitiate him with sacrifices; mortals (propitiate him) with hymns.

3. The (married) couples,[a] anxious to satisfy

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[a] *Mithunáh*, 'the pairs;' according to the Scholiast, couples, consisting of husband and wife; the right of the wife, which is here intimated, to take an active part in religious ceremonies is contrary to the precepts of the law, which prohibit her sharing in the celebration of any solemnity except that of marriage, and she is on no occasion to repeat *mantras*, sacred or *Vaidik* texts. The *Mímánsá*, however, is cited by the commentator to show that she may be associated with her husband in oblations to fire, as by the text, *Jáyápatí agnim adhíyátám*, 'let wife and husband place the fire;' and she may be instructed in the *mantras* for the special occasion, although not authorized to engage in a course of study of the *Vedas*; *adhyayanábháve api vedam patnyai pradáya váchayet*, 'since there is no regular reading (of the *Veda*), he (the husband), having imparted the *Veda* to his wife, may cause her to recite it;' and she joins in the *mantra* or prayer, *suprajásas twá vayam*, &c., we, having good progeny, praise thee: the prohibition, then, according to *Sáyańa*, does not preclude a wife from taking part in sacred rites with her husband, or from joining in prayers which he has taught her, but is intended to exclude her from a course of independent study of the *Vedas* and the celebration of sacrifices by herself alone.

thee, and presenting (oblations) together, celebrate (thy worship), for the sake of (obtaining) herds of cattle; presenting (thee), INDRA (oblations): thou well knowest that these two persons are desirous of cattle, are desirous of heaven, and (thou abidest), displaying thy thunderbolt, the showerer (of benefits), thy constant companion, ever, INDRA, associated (with thee).

4. The ancients have known of that thy prowess, by which, INDRA, thou destroyest the perennial cities[a] (of the *Asuras*): thou hast destroyed them, humiliating (their defenders). Thou hast chastised, Lord of Strength, the mortal who offers not sacrifice: thou hast rescued this spacious earth and these waters; exulting, (thou hast recovered) these waters.

5. Thenceforth have thy worshippers scattered (libations) for the augmentation of thy vigour, that in thy exhilaration, showerer (of benefits), thou mayst defend those who are solicitous (of thy favour); that thou mayst defend those who are desirous of (thy) friendship: for them thou hast uttered a shout[b] to encourage them in combats; from thee they obtain many and many an enjoyment; anxious for food, they obtain it (from thee).

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[a] *Puraḥ śáradíh*, defended, according to *Sáyaṅa*, for a year by walls, ditches, and the like, *samvatsara paryantam prakára-parikhádibhir dṛidhíkṛitáh.*

[b] *Chakartha káram.* The commentator explains *kára* by *śabda*, sound; *sinhanáda lakshaṅam*, meaning war-cry; or the words might be rendered, 'thou hast done a deed,' *i. e.* performed a service.

6. Will (INDRA) be present at this our morning rite: be apprized, (INDRA), of the oblation offered with (due) observances; offered with (due) observances for the sake of (obtaining) heaven: and since, wielder of the thunderbolt, showerer (of benefits), thou knowest how to destroy the malevolent, do thou, therefore, listen to the acceptable (praise) of me, intelligent, though a novice; (hear it from me) a novice.[a]

7. INDRA, endowed with many (excellences), do thou, who art exalted (by our praises), and art well disposed towards us, (slay) the man who is unfriendly to us; (slay) such a man, hero, with thy thunderbolt: kill him who sins against us; ever most prompt to hear, hear (us): let every ill intent (towards us, such as alarms) a wearied (traveller) on the road,[b] be counteracted; let every ill intent be counteracted.

SÚKTA VI. (CXXXII.)

The deity, *Ṛishi*, and metre, are the same; but in the last stanza INDRA is associated with PARVATA.

Varga XXI.

1. (Possessed of) former opulence, MAGHAVAN, (through thy bounty); protected, INDRA, by thee, may we overcome those who are arrayed in (hostile) hosts: may we anticipate (our) assailants. (The sacrifice) of to-day being nigh, speak encouragingly

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[a] *Me navíyasa*, of me most new.

[b] *Rishtam na yáman*, like one wearied on the road; towards whom evil designs may be entertained by robbers, *durmatiś-chaurádivishayá*.

to the presenter of the libation: May we bring together at this rite (suitable offerings and praises) to thee, the victor in war; worshipping thee, the victor in war.[a]

2. In the combat which secures heaven, INDRA, (treading) in the appropriate and straight path of the active (combatant), as well as in his own appropriate and straight (path),[b] destroys (the adversary) of him who wakes at dawn and celebrates (pious rites): he is therefore to be adored with the head (bowed down), as reverence is paid by prostration to a holy sage. May thy treasures, (INDRA), be accumulated upon us; may the treasures of thee who art auspicious be auspicious (to us).

3. INDRA, in whatsoever rite (the priests) from of old have placed the brilliant (sacrificial) food for thee upon the altar, in that place of sacrifice thou abidest:[c] do thou declare that (rite), that men may

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[a] *Bhare kṛitam* is explained in both places *sangráme jayasya karttáram.*

[b] *Swasminnanjasi,* are the words reiterated; epithets in both places of *vakman* for *vakmani, márge,* in the road or path; the first is as usual, own, peculiar; the latter is explained honest, straight, free from fraud, *kapaṭádirahite;* or open, unconcealed, *aprachchanne.*

[c] *Ṛitasya várasi kshayam—yajnasya nivásasthánam sambhaktosi,* thou art possessed of the place of the abode of the sacrifice, termed *Ṛita,* or the true, as giving unfailing reward; or *Ṛita* may mean water, when the expression, thou abidest in the dwelling of the water, is equivalent to the sender of rain,

thence behold the intermediate (firmament bright) with the rays (of the sun): for this, INDRA, the searcher (of rain, is) the searcher after cattle, for (the benefit of) his kindred (worshippers), and knows in due course (the season of the rain).[a]

4. Thy exploits, INDRA, are worthy to be glorified; now, verily, as well as in former times, when thou didst open the cloud for the *Angirasas*, restoring to them their cattle[b]—conquer for us, fight for us, as thou didst for them: humble in behalf of those who present libations, him who offers no worship; him who rages against us, and offers no worship.

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vrishṭiprado asi; or another interpretation is proposed, *Ṛita* meaning the sun, and the verb having a causal power; thou causest (the sacrificer) to go to the region of the sun.

[a] This part of the stanza requires even more than the usually necessary amplification to be rendered at all intelligible. It is *sa gha vide anwindro gaveshano bandhukshidbhyo gaveshanah,* literally, he verily knows in order, *Indra,* the searcher, for those who have the quality of kindred, the searcher; *gaveshana* is explained, in the first place, by the Scholiast, *udakasyánvéshaṅa śílah,* possessed of or practising the seeking after water, the sender of rain; in the second, it is rendered *gavám eshaṅakartta,* the maker of search after the cows, alluding to the old legend; or it may mean, it is said, the seeker for the reward of the worshipper, *yajamána phalasya márgayatá:* the object of *vide* or *anuvide,* he knows in order, is filled up by *udakapráptiprakásam,* he understands the manifestation of the attainment or arrival, in due season, of the rains.

[b] *Vrajam* is the word of repetition, implying, in the first instance, according to *Sáyaṅa,* a cloud; in the second, the cattle of the *Angirasas,* stolen by *Paṅi;* the word properly meaning a cow-pen or pasture.

5. Inasmuch as the hero, (INDRA), rightly judges men by their deeds, therefore do the (pious), sacrificing (to him) for sustenance, become enabled, by the wealth that has been attained, to overcome (their foes): desirous of food,[a] they diligently worship (him): the (sacrificial) food offered to him is the source of progeny (to the worshipper), and (men) worship him, that by their own strength they may overcome (their foes): pious sacrificers enjoy residence in the heaven of INDRA;[b] pious sacrificers are, as it were, in the presence of the gods.

6. INDRA and PARVATA,[c] who are foremost in battles, slay every one who is arrayed against us; slay every such (adversary) with the thunderbolt—(the shaft that) bent upon his destruction pursues him, however far, or to whatever hiding-place he may have fled. Thou, hero, (tearest) our enemies entirely to pieces; the tearer (of foes, the thunderbolt), rends them entirely asunder.

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[a] *Śravasyavah*, plur. of *śravasyu*, derived from a nominal verb, *śravasya*, from *śravas*, food or fame, implying a wish or desire for either: the Scholiast proposes to render it, the first time, by 'they, desirous of food,—' and the second, by 'desirous of offering food—' oblations to *Indra*; but the variation does not seem to be necessary.

[b] The text has only *Indre*, in *Indra*; that is to say, in the abode or vicinity of *Indra*, agreeably to the well-known metonymy, *gangáyám ghoshah*, a village in or on the Ganges, *i. e.* on the banks of the Ganges.

[c] *Parvata* is said to mean a cloud; or the deity presiding over clouds, another form of *Indra*.

SÚKTA VII. (CXXXIII.)

INDRA is the deity, and the *Ṛishi* is still PARUCHCHHEPA, but the metre is diversified: that of the first stanza is *Trishṭubh;* of the next three stanzas, *Anushṭubh;* of the fifth, *Gáyatrí;* the sixth and seventh return to the long and complex measures of *Dhṛiti* and *Atyashṭi.*

Varga XXII.

1. By sacrifice I purify both the heaven and the earth: I burn the wide (realms of earth) that are without INDRA, and are (the haunts) of the wicked: wherever the enemies have congregated they have been slain: and, utterly destroyed, they sleep in a deep pit.[a]

2. Devourer (of foes), having trampled on the heads of the malignant (hosts),[b] crush them with thy wide-spreading foot; thy vast wide-spreading foot.

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[a] *Vailasthánam aśeran*, 'they have slept,' or irregularly 'they sleep,' in a place which is of the nature of a *vila*, a hole, a cavern, a pit: the Scholiast considers the expression in this and in the third stanza to be equivalent to *smaśána*, a place where dead bodies are burned, or, as it would here seem to imply, a place where they were buried; as if it was the practice to bury the dead when this hymn was composed. *Sáyańa* also suggests, as an alternative, the translation of *vailasthánam* by *nágaloka*, the Serpent-world; *Pátála*, the regions below the earth; but this is rather *Pauráńik*, perhaps, than *Vaidik*.

[b] In this and the next verse the term is *yátumatínám;* which may be rendered, according to the Scholiast, *hiṅsávatínám senánám*, of injury-inflicting armies, or *áyudha vatínám*, of those possessing weapons; or *yátu* may mean *Rakshasas;* of hosts composed of *Rakshasas*.

3. Annihilate, MAGHAVAN, the might of malignant (hosts), hurl them into the vile pit; the vast and vile pit.

4. That thou hast destroyed, by thy assaults, thrice fifty of such (hosts), is a deed that well becomes thee, although thought by thee of little moment.

5. Destroy, INDRA, the tawny-coloured, fearfully-roaring, *Piśáchí*;[a] annihilate all the *Rakshasas*.

6. Hurl headlong, INDRA, the vast (cloud): hear our supplications: verily the heaven is in sorrow like the earth, through fear, wielder of the thunderbolt, (of famine),[b] as (formerly through fear of) *Twashṭṛi*:[c] most powerful with mighty energies, thou assailest, INDRA, (the clouds) with terrible blows; and, doing no injury to man, (thou marchest) invincible, hero, by (thine) enemies; attended, hero, by three or by seven followers.[d]

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[a] A kind of *Piśácha*; or, according to some, 'decay.'

[b] From the absence of rain.

[c] *Ghṛinán-na bhíshá*: *ghṛiña* is said to be a name of *Twashṭṛi*, or of blazing fire personified: according to the legend, the world being enveloped by thick darkness, the gods prayed to *Agni*, on which he burst forth suddenly from heaven and earth, in the shape of *Twashṭṛi*, to the dismay of both regions, as by the text, *sa chobhe Twashṭur bibhyatuh*.

[d] *Trisaptaih śúrasatwabhih*; the Scholiast explains it *tribhih saptabhir vá anucharaih*, but gives no further interpretation: *Indra's* followers, the *Maruts*, are forty-nine, so that they cannot be intended; and *Satwabhih* must mean something else: perhaps an allusion is intended to the seven platters offered to the *Maruts* repeated at the three daily rites; or, attended by the beings, *i. e.*

7. Offering libations, (the worshipper) obtains a (safe) asylum: offering libations, he destroys his prostrate foes; (he destroys) the enemies of the gods: abounding with food, and unsubdued (by adversaries), he hopes to attain, when offering libations, infinite (riches), for INDRA grants to him who offers libations whatever there is (that he desires); he grants (him) accumulated wealth.

ANUVÁKA XX.

SÚKTA I. (CXXXIV.)

The deity is VÁYU; the *Rishi* PARUCHCHHEPA; the metre *Atyashti*, except in the last stanza, in which it is *Ashti*.

Varga XXIII.

1. Let thy swift coursers, VÁYU, bring thee quickly hither, that thou mayst be the first to drink; the first (of the gods) to drink[a] of the *Soma* libation. May our upraised, discriminating, and sincere (praise) be acceptable to thy mind: come with thy steed-yoked car[b] for (the libation) to be presented to thee; come, VÁYU, for granting[c] (the objects of our worship).

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the *Maruts*, to whom the thrice seven offerings are presented. See vol. i. 191, note.

[a] In both places the phrase is '*púrvapítaye*,' for the first drinking; *Sáyaṅa* supplies, in the second, *itaradevebhyah púrá*, before other gods.

[b] *Niyutwatá rathena*, with the car having the *Niyuts*; the horses of *Váyu* so denominated.

[c] *Dávane* is the expression in both places, from *dáv*, a *vaidik* verb, to give; the Scholiast explains it as in the text; in the first instance in a passive sense, or 'come for that which is to be

2. May the exhilarating drops (of the libation) exhilarate thee, VÁYU, being fitly prepared, doing their office, administered opportunely, rendered efficacious by (our) praises, and flowing (in due season): for which purpose, thy docile and active steeds, the *Niyuts*,[a] attending (thy presence, bring thee) to the sacrificial hall to accept the offering; to the sacrifice in which the pious (priests) represent their desires.

3. VÁYU yokes to his car his two red horses; VÁYU (yokes) his purple[b] steeds: VÁYU (yokes) his two unwearied (coursers) to his car to bear their burthen; for most able are they to bear the burthen. Arouse, VÁYU, the intelligent (sacrificer), as a gallant (awakens) his sleeping mistress: summon heaven and earth; light up the dawn; light up the dawn, (to receive) thy sacrificial food.

4. For thee, the brilliant dawns, (rising) from afar, spread abroad their auspicious raiment in inviting rays;[c] in variegated and glorious rays: for

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given by us,' *dátavyáya;* in the second, in an active sense, or 'for giving to us that which we solicit.'

[a] The epithets of the *Soma* and the *Niyuts* are somewhat vague and incomprehensible.

[b] The first term is *rohitá*, the second *Aruńá;* the latter usually denotes purple.

[c] *Dansu raśmishu:* the meaning of the first seems rather doubtful; *dansu*, the commentator says, may be used for *danseshu*, *karmavatsu*, doing their work, or *dansa* may mean a house, in rays investing or covering the world like a house; or

thee, the cow that yields ambrosia[a] milks all kinds of treasure: thou begettest the *Maruts*, of the firmament, for (the purpose of) showering rain; (for the purpose of replenishing) the rivers.

5. For thee, the bright, pure, quick-flowing (*Soma* juices), potent for exhilaration, are eager for the (fire of) oblation; are eager for the cloud (showering) waters.[b] The timid and anxious (worshipper) praises thee, who art auspicious, for (driving away) thieves;[c] for thou defendest (us) from all beings, (as the reward) of our righteousness: thou protectest us from the fear of evil spirits, (as the reward) of our righteousness.

6. Thou, VÁYU, who art preceded by none, art entitled to drink first of these our libations: thou art entitled to drink of the effused (juices), moreover, (of all) oblations and sin-offerings of men: for

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it may mean the chamber of sacrifice, in which the fires are lighted at dawn, and the rays or flames of the fire may be said to offer a raiment to *Váyu; bhadrá vastra,* auspicious garments: the metaphor is not very obvious.

[a] *Savardughá: savar* is here explained by *Amṛita.*

[b] The oblations that are offered to fire are the remote cause of the rain; the text has *ishananta bhurvanyapám ishantah bhurvani:* in the first place, *bhurvan* is explained by *yága,* a sacrifice; in the second, a cloud; the passage is rather obscure.

[c] *Twám bhagam takkavíye:* the second is considered to imply *bhajaníyam,* for which a precise equivalent is not easily found; that which is to be enjoyed; that which is agreeable or acceptable; the last is explained *taskaránam, yajna vighátinám anyatra gamanáya,* for causing to go elsewhere thieves, *i.e.* the obstructers of sacrifices.

thee, their cattle yield milk; (for thee) they yield butter.[a]

SÚKTA II. (CXXXV.)

The *Ṛishi* is the same; the three first stanzas are addressed to VÁYU; the next five to INDRA also; and the last to VÁYU alone; the metre is the same, except in the seventh and eighth stanzas, in which it is *Ashṭi.*

Varga XXIV. 1. Approach our strewn grass, VÁYU, with (thy) thousand steeds, to partake of the (offered) food, (prepared) for the lord of the steeds; (approach) with hundreds (to the sacrifice prepared) for the lord of the steeds: the gods hold back for thee as the deity (entitled) first to drink (the libation): sweet effused juices are ready for thy exhilaration; are ready for their function.

2. For thee this *Soma* juice, purified by the stones (that bruise the plant),[b] and clothed with

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[a] *Áśiram,* in the first place, is explained by *kshíram;* in the second, by *ghṛita;* being in either *áśrayana dravyam,* an article which is the material of oblations and the like.

[b] *Paripúto adribhih,* which the Scholiast explains by *abhishava-śodhanair apagatarijíshatwena śodhitah,* 'purified by the impurity which has been removed by the purifying means of the effusion;' the sense of *Rijísha* is doubtful; in *Mahídhara's* commentary on a text of the *Yajur,* III. 25, it is explained *gatasárah Sóma; Soma* that has lost its strength; and *Sáyańa* similarly explains it in a subsequent passage—Asht. III. Adhy. II. S. VII. v. 10; but that could scarcely be restored by mechanical means: again, it is explained *dasápavitraśodhanena grahanena vá śodhita,* purified by straining through *kúsa* grass, or by taking hold of; but the last must have some technical application.

enviable (splendour),[a] flows to its (appropriate) receptacle;[b] clothed with brilliant (splendour), this *Soma* is offered as thy portion amongst men and amongst gods; (having received it), harness thy horses, and depart well affected towards us; gratified, and well disposed towards us, depart.

3. Come with hundreds and thousands of thy steeds to our sacrifice to partake of (the sacrificial) food; (come), VÁYU, to partake of the oblations: this is thy reasonable portion, and it is radiant along with the sun;[c] the juices borne by the priests are prepared; the pure juices, VÁYU, are prepared.

4. Let the chariot drawn by the *Niyuts* convey you both, (INDRA and VÁYU, to the sacrifice), for our preservation, and to partake of the consecrated viands; to partake, VÁYU, of the oblations: drink of the sweet beverage; for the first draught is your (joint) due.[d] VÁYU (and INDRA), come with joy-

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[a] *Sparhá vasánah*, explained *spṛiháníyáni tejánsi pidhánah*, putting on desirable or enviable splendours.

[b] *Pari kośam arshati-kosa stháníyam graham prápnoti*, it goes to the ladle, as it were, in place of a receptacle.

[c] *Sarasmiḥ súrye sachá* may also be understood, according to *Sáyaṅa*, to imply that the offering is simultaneous with sunrise: the first part of the verse occurs in the *Yajur*, XXVII. 28; the latter is different, or "*Váyu*, delight in this sacrifice, and do you, (priests), preserve us ever by auspicious rites."

[d] *Sáyaṅa* seems rather perplexed how to adjust precedence between *Váyu* and *Indra;* but, upon the authority of other texts, assigns it to *Váyu*, which concurs with the order of the text in this place; in which, as well as in some others, we have the

bestowing wealth; INDRA (and VÁYU), come with wealth.

5. The pious acts (addressed) to you have given augmented (efficacy) to our sacrifices: for you, (the priests) strain this quick-dropping juice, as (the grooms rub down)[a] a fleet, quick-running courser:[b] drink of their (libations), and come hither, well disposed towards us, for our protection: do you both drink of the juices that have been expressed by the stones, for you are both givers of food.

Varga XXV. 6. These *Soma* juices, poured out in our rites, and borne by the priests, are prepared for you both: the pure juices, VÁYU (and INDRA), are prepared: these pervading (juices) have passed through the oblique filter[c] for you both; the *Soma* juices intended for you both, pass through the woolly fleece; the inexhaustible *Soma* juices.[d]

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nominative in the singular, with the verb in the dual, thus: *Váyavágatam; Indrascha-ágatam;* implying, therefore, that one of the two is understood; or, in the first instance, it should be *Váyu* and *Indra;* in the second, *Indra* and *Váyu.*

[a] The text has no verb here; but the comparison intends the preceding verb, *marmrijanta,* have strained or cleaned, or rubbed.

[b] *Vájinam, áśumatyam na vájinam,* lit. going quick, like a quick horse going quick.

[c] *Abhyasṛikshata tirah pavitram:* the latter term is usually applied to a bundle of *kuśa* grass, which is supposed to purify the *Soma* or the butter poured upon it; it is here explained the receiver of the *Soma* juice placed slopingly or obliquely, or a filter or strainer made of wool.

[d] *Atiromáṅyavyayá Somaso atyavyayá:* in the first place, the

7. Pass, (VÁYU), by the many sleeping (worshippers), and go (with INDRA) to the house where the stone resounds: INDRA (and VÁYU), go to that dwelling; (go where) the (word of) truth is manifest; (go where) the butter flows; go both with well-fed horses to the sacrifice; INDRA (and VÁYU), repair to the sacrifice.

8. Then, accept the libations of the sweet juice at the sacrifice in which the triumphant priests stand round the rock-born (plant):[a] may they ever be victorious for us: (for you) together the cows distil (their milk); the (offering of) barley is dressed; and never for thee, (VÁYU), will the cows grow meagre; never will the kine be carried off (by thieves).[b]

9. These thy horses, excellent VÁYU, strong of limb, youthful and full of vigour, bear thee through the space between heaven and earth: growing (are they) in bulk, and strong as oxen: they are not lost

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Soma juices having gone through (*ati*) the unclipped (*avyayáni* for *achchinnáni*) hairs; or *avyayá* may be intended for *avimayáni*, made from the sheep, sheep's wool; fall into the vessel that receives them; in the second place, *avyaya* is said to bear its ordinary meaning, unexpended, unexhausted.

[a] *Aśwattham upatishťanti: Aśwattha* is, in common use, the Religious figtree; but *Sáyańa* explains it here as the *Soma* found spread through mountains and the like, *parvatádi vyáptipradeśe sthitam*.

[b] *Na upadasyanti dhenavah-nápa dasyanti dhenavah: upadas* is explained to mean infirm, or wasted by sickness; *apadas*, to be carried off by thieves.

in the firmament, but hold on their speed, unretarded by reviling;[a] difficult are they to be arrested as the beams of the sun; difficult are they to be arrested by force.[b]

Súkta III. (CXXXVI.)

The *Ṛishi* is the same; the deities are Mitra and Varuṅa; the metre is *Atyashṫi*, except in the last verse, in which it is *Trishṫubh*.

Varga XXVI. 1. Offer most excellent and ample adoration, and reverential oblation, to those two deities who have existed from of old; who confer happiness (on their worshippers), and delight in most sweet (libations); for they are both imperial (sovereigns,[c] in whose honour) oblations of butter are poured out, and who are glorified at every sacrifice, whence their might is not in any way to be opposed; their divinity is not to be resisted.

2. The most excellent Dawn has been seen proceeding to the comprehensive (rite): the path of the revolving (sun) has been lighted up by (his) rays: the eyes of men (have been opened) by the

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[a] *Agiraukasah*, lit. having no dwelling by speech; according to the Scholiast, they are not brought to a stop by abusive speech or the like, *bhartsanádiná sthitim alabhamánáh*.

[b] *Hastayor dur-niyantavah*, difficult to be checked by both hands, or by physical force: they are not to be deterred by words, such as *woh woh;* or by pulling up the reins, from coming to the sacrifice.

[c] *Tá samrájá:* or *samrájá*, may be rendered greatly or thoroughly shining, *samyak-rájamánau*.

rays of BHAGA: the brilliant mansion of MITRA, of ARYAMAN, of VARUŃA, (has been lighted up by his rays),[a] and therefore do you two accept the commendable and copious oblation; the praiseworthy and copious oblation.

3. (Your worshipper) has prepared ground (for the altar), free from defect, radiant (with sacrificial fire), and conferring heaven: come to it together every day, you who are vigilant; every day (at sacrifices) receive invigorated energy (by coming hither), sons of ADITI, lords of munificence: of those two, MITRA is the animator[b] of mankind, and so is VARUŃA; ARYAMAN (likewise) is the animator of mankind.

4. May this *Soma* libation be gratifying to MITRA and VARUŃA, to be enjoyed by them as they drink of it, inclining downwards; a divine (beverage), fit to be enjoyed by the gods: may all the gods, well pleased, to-day accept it; therefore, royal (deities), do as we request: you, who are ever truthful, do as we request.

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[a] Nothing more is meant by all this, according to the Scholiast, than that the firmament is lighted by the sun; the several names being designations or forms of the sun, specified severally by way of multiplying his praises.

[b] *Yátayaj-janah*, by whom men are being impelled to exertion, or incited to the discharge of their respective functions: as applied to *Aryaman*, in the repetition, the Scholiast says it may imply one by whom the irreligious, or those not performing religious worship, may be cast into the infernal regions, *yátyamánah-nipátyamánah-narake*.

5. Whatever individual offers adoration to MITRA and VARUṄA, do you preserve him entirely unharmed from sin; (preserve) from sin the mortal who presents you (with oblations): may ARYAMAN protect him who is sincere in his devotion, who offers worship addressed to both (MITRA and VARUṄA) with prayers; who offers worship with praises.

6. I proclaim veneration to the mighty Sun, to heaven and earth, to MITRA, to the benevolent VARUṄA, to the conferrer of happiness, the showerer of benefits.[a] Praise INDRA, AGNI, the brilliant ARYAMAN, and BHAGA, so that, enjoying long life, we may be blessed with progeny; we may be happy through the protecting virtues of the *Soma*.

7. Worshipping INDRA, and favoured by the *Maruts*, may we rely upon the protection of the gods; and may we, affluent (through their bounty), enjoy the felicity which AGNI, MITRA, and VARUṄA are bestowing (upon us).

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[a] *Varuṅáya mīḷhushe sumriḷíkáya mílhushe*: the Scholiast separates the first attributive from *Varuṅa*, and considers it to be an epithet of *Rudra*, the showerer of desired benefits, *abhimataphalasektre*; the two next words he applies equally to *Mitra*, *Varuṅa*, and *Rudra*; but it does not seem to be necessary to associate *Rudra* with the other two, especially as it is not so directed in the *Anukramaní*.

SECOND ADHYÁYA.

ANUVÁKA XX. (*continued*).

SÚKTA IV. (CXXXVII.)

The deities are MITRA and VARUṆA; the *Ṛishi* PARUCHCHHEPA; the metre *Atiśákkara.*

Varga I.

1. Come, (MITRA and VARUṆA, to our sacrifice); where we express (the *Soma* juice) with stones: these juices mixed with milk are exhilarating; these (juices) are exhilarating:[a] come to us, royal divinities, dwellers in heaven, and our protectors; these juices are mixed with milk for you, MITRA and VARUṆA; they are pure, mixed with milk.

2. Come, for these dripping *Soma* juices are mixed with curds; they are expressed and mixed with curds; whether they be prepared for you at the awaking of the dawn, or (be associated) with the rays of the sun: the juice is effused for MITRA and for VARUṆA, for their drinking the grateful (libation); for their drinking at the sacrifice.

3. They milk for you two with stones, that succulent creeper, like a productive milch cow; they milk the *Soma* plant with stones: come to us as our protectors; be present with us to drink the *Soma* juice: this *Soma* juice has been effused, MITRA and VARUṆA, for you both; effused for your drinking.

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[a] *Matsaráh:* in the repetition *Sáyaṅa* suggests also the usual sense of 'envious;' the *Soma* juices offered on this occasion being envious or emulous of those presented at other ceremonies.

SÚKTA V. (CXXXVIII.)

The deity is PÚSHAN; the *Rishi* and metre are the same.

Varga II.

1. The greatness of the strength of the many-worshipped PÚSHAN is universally lauded; no one detracts (from his praise); his praise displeases no one. Desirous of happiness, I adore him, whose protection is ever nigh; who is the source of felicity; who, when devoutly worshipped, blends with the thoughts of all (his worshippers): who, (though) a deity, is united with the sacrifice.[a]

2. I exalt thee, PÚSHAN, with praises, that thou mayest hasten (to the sacrifice), like a rapid (courser) to the battle: that thou mayest bear us across the combat, like a camel:[b] therefore do I, a mortal, invoke thee, the divine bestower of happiness, for thy friendship; and do thou render our invocations

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[a] *Mana áyuyave makho, deva áyuyuve makhah* are the words of the text, intending, no doubt, although obscurely, to identify *Púshan*, spiritually or mystically, with the performer and the performance of the worship: the Scholiast gives a rather different interpretation: in the first instance, *makha* is rendered *yajna-ván*, having or receiving sacrifice, who thereupon confers the boon the sacrificer solicits, thus 'mixing with' or assenting to his thoughts or mind (*mana áyuyuve samantád miśrayati-śíghra vara pradánát*): in the reiteration *makha* is considered to be put for *makham*, objective case, the sacrifice, with which *Púshan* mixes, or is present at, until completed, *sampurttiparyantam miśrayati*. Another rendering is also proposed, but it is not more satisfactory.

[b] *Ushtro na*, like a camel; as a camel bears a burthen, is the explanation of the commentary.

productive[a] (of benefit); render them productive (of success) in battles.

3. Through thy friendship, PÚSHAN, they who are diligent in thy praise and assiduous in thy worship enjoy (abundance), through thy protection; by (assiduous) worship they enjoy (abundance); as consequent upon thy recent favour, we solicit infinite riches. Free from anger, and entitled to ample praise, be ever accessible to us; be our leader in every encounter.

4. Free from anger, and liberal of gifts, be nigh to us, AJÁŚWA,[b] for the acceptance of this our (offering); be nigh to those, AJÁŚWA, who solicit food: we have recourse to thee, destroyer of enemies, with pious hymns. I never cease, PÚSHAN, accepter of offerings, to think of thee; I never disregard thy friendship.

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[a] *Dyumninaskridhi*, make them possessed of wealth; *dyumna* having that meaning: the commentator renders it in the first instance brilliant, *dyotanavatah;* or having fame or food, *yaśovatah* or *annavatah;* in the reiteration he proposes the latter as the result of conquests.

[b] He who is drawn by goats, or has goats for horses, according to *Yáska*.

Súkta VI. (CXXXIX.)

The *Ṛishi* is the same; the deities are various, under the collective designation of Viśwadevas. The first verse is addressed to Agni, Indra, and Váyu; the second to Mitra and Varuńa; the three next to the Aświns; in the sixth, Indra is again addressed, Agni in the seventh, and the Maruts in the eighth; Indra and Agni are associated in the ninth; Bṛihaspati is hymned in the tenth, and all together in the eleventh. The metre also varies; that of the fifth verse is *Bṛihati*, and of the eleventh *Trishṫubh*; in the rest it is *Atyashṫi*; after which we take leave for the present of this long, complicated, and embarrassing construction.

Varga III.

1. May our prayers be heard.[a] I place before (me) Agni with reverence; we have recourse to his celestial might; we have recourse to Indra and to Váyu: which doing, a new (hymn) has been addressed (by us) to the radiant navel (of the earth);[b]

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[a] *Astu Śraushat*, which the Scholiast explains *asyáh stuter śravanam bhavatu*, may there be a hearing of this hymn; or *srotá bhavatu*, may *Agni* or other deity be a hearer. In ordinary use *Śraushat* is an exclamation uttered when the butter is poured upon the fire, on the altar, as an offering to the gods, and it is not impossible that it may have some such signification here.

[b] We have had occasion to notice the expression before, as intending the altar; or it may mean, according to *Sáyańa*, the sacrifice, agreeably to the text, *yajnam áhur bhuvanasya nábhim*, they have called the sacrifice the navel of the world; the text adds *vivaswati*, explained by the commentator *díptamati*, shining; the stanza occurs in the *Sáma*, I. 461, where Professor Benfey considers that *Vivaswat*, the Sun-god, is intended as identified with *Váyu* and *Indra*.

and thereupon may our pious rites attain the gods; may our pious rites attain the presence of the gods.

2. MITRA and VARUŃA, bestow (upon us) abundantly that unenduring water which you obtain from the sun, through your own energy; through the inherent energy of the vigorous: may we thus behold your golden (forms) in our halls of sacrifice, (brought thither) by our sacred rites, and by our thoughts and senses (intent upon you); by our senses (intent upon offering) the *Soma* libation.

3. AŚWINS, men who desire to glorify you with (their) hymns, cause, as it were, their praises to be heard, propitiating you with oblations; for, from you, who are possessed of all opulence, (they obtain) every kind of wealth and abundant food. DASRAS, the fellies (of the wheels) of your honey-laden car drop honey, (carried) in your golden (car).[a]

4. DASRAS, your purpose is known: you would repair to heaven: your charioteers harness (your steeds) for your heavenward journey; the horses that injure not (the car) on your journey to heaven.

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[a] *Hiranyaye rathe Dasrá hiranyaye:* the epithet usually means 'golden:' but *Sáyańa* interprets it, in the first place, by *madhu-púrna*, and consistently with that interpretation explains *prushá-yante pavayah*, the circumferences of the wheels distil (*ksharantí sravanti*), or scatter honey, as they revolve: in the reiteration he proposes to render it by 'pleasing, heart-delighting,' *hridaya-ramańa;* and to supply a supposed ellipse, by *havir-vahatam*, 'convey the oblation in your delightful chariot,' but this does not seem to be necessary.

We have placed you, DASRAS, in your golden three-shafted chariot, going by an (easy) road to heaven, humiliators (of enemies), and principal regulators of the rain.[a]

5. Enriched by holy rites, grant us, by day and night, (all good things), on account of our pious acts: never may your donations, never may our (donations), be withheld.

Varga IV. 6. INDRA, showerer (of blessings), these effused juices, (expressed) by stones, and which have sprung (from mountain plants), are for thy drinking; these libations have burst forth for thee: may they satisfy thee as an offering presented (in the hope of receiving) great and wonderful riches. Accepter of laudations, come to us, glorified by our hymns; come to us well pleased.

7. AGNI, listen attentively when thou art praised by us, and repeat (those praises) to the gods who are entitled to worship; to the royal (deities) entitled to worship: on which account the gods gave to the *Angirasas* the milch cow which ARYAMAN milked for (thee),[b] the maker (of all), together with the gods; that cow (the nature of

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[a] *Anjasá śásatá rajas:* the latter *Sáyaňa* interprets by *udakam*, water; *vrishṭi-lakshaňam*, metonymy for rain.

[b] The Scholiast quotes a legend, stating that the *Angirasas*, having propitiated the gods, solicited the gift of a cow; the gods gave them the cow of plenty, but they were unable to milk her, and applied to *Aryaman*, who drew from the cow milk convertible to butter for oblations to fire.

which thou hast said), he, along with me, comprehends.[a]

8. Never, MARUTS, may your glorious energies be exerted against us; may our (riches) never diminish: never may our towns decay: and may whatever is wonderful, admirable, immortal, or (whatever is recognized to be living), from its sound,[b] that has been yours from age to age, (devolve) upon us; whatever is most difficult (of attainment) bestow upon us; whatever is most difficult (to be attained).

9. The ancient DADHYANCH, ANGIRAS, PRIYAMEDHA, KAŃWA, ATRI, MANU,[c] have known my birth:[d] they who were of old and MANU have known (my progenitors);[e] for of them is long life

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[a] *Esha tám veda me sachá,* he knows her along with me; explained by the Scholiast *Aryamáham api jánámi,* either I, *Aryamá,* or I *and Aryamá* know her: in what way or to what effect is not specified: the addition to the text is conjectural.

[b] The text has only *ghoshát,* put for *ghosháh,* plur. sounds, noises; according to the comment and by metonymy, those who utter them, either cattle or people.

[c] These ancient *Ṛishis* have all been named before. See index to the first *Ashṭaka.*

[d] The birth of me, *Paruchchhepas,* the *Ṛishi* of the hymn; he is subsequent to them, or of more recent date.

[e] *Te me púrve manor viduh:* the Scholiast supplies *pitrádín,* fathers, &c.; he also proposes *Manavah* in the plur. for *Manu,* but that is scarcely necessary, unless *púrve* be considered as the adjective of *Manavah,* implying former *Manus,* and involving a recognition of the system of *Manwantaras,* the *vaidik* origin of which is yet to be determined: *Sáyańa,* however, disconnects the

amongst the gods, and in them is our existence:[a] for the sake of their high station, I adore (the gods) with praise; I worship INDRA and AGNI with praise.

10. Let the invoker (of the gods) offer sacrifice, and may they, desirous of the offering, (partake of) the acceptable (libation): BṚIHASPATI himself, desiring (the libation), celebrates worship with libations; with copious and excellent libations. We catch from a distant quarter the sound of the stones, whereby the performer of pious acts has of himself secured the waters (of the clouds):[b] the performer of pious acts[c] (has secured) many habitations.

11. Gods who are eleven in heaven; who are

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terms, and applies *púrve* to those previously named, *Dadhyanch* and the rest; *manavás-cha and* the *Manus*.

[a] *Asmákam teshu nábhayah*, in them are our 'navels,' a rather unintelligible phrase; *Sáyańa* would explain it by vital airs, in connection with life, *jívena saha sambandhavantah pránáh;* or by sacrifices in relation to their rewards, *phalena sambaddháh yágáh*. There are various readings of the commentary on this verse, of which none are quite satisfactory: they are specified by Prof. Müller, vol. ii. p. xx., and he proposes a version somewhat differing from that above given: it is not easy to say which is most correct.

[b] *Tmaná adhárayad avarindanáni*, explained *vrishṭi lakshańányudakáni átmaná dhárayati*, he sustains by himself the waters, that is, the rains; or it may be rendered, he produces such waters by his sacrifices, *tádṛiśányudakáni yágena utpádayati*, rain being the result of worship.

[c] *Sukratuh*, which is repeated, may indicate either the *Yajamána* or *Bṛihaspati*, as the *adhwaryu*, or ministering priest.

eleven on earth; and who are eleven dwelling with glory in mid-air;[a] may ye be pleased with this our sacrifice.

ANUVÁKA XXI.

Súkta I. (CXL.)

The deity is Agni; the *Rishi* is Dírghatamas, the son of *Uchatthya;*[b] the metre is *Jagatí*, except in the two last stanzas, in which it is *Trishtubh*.

Varga V.

1. Prepare a (fit) place, as it were an offering, for the radiant Agni, who is seated on the altar, and fond of his station: strew the sacred, light-bearing, bright and gloom-dispelling (spot), with agreeable (*kuśa* grass), as with a garment.

2. (Agni), the two-fold generated,[c] devours the triple (sacrificial) food,[d] and when the year expires renovates what has been eaten:[e] the showerer (of benefits) is invigorated (in one form), by eating

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[a] See vol. i. p. 97, and note, p. 121. The verse is repeated in the *Yajush*, vii. 19. No explanation is given of the powers of these three classes, nor are their names specified: they seem to be something different from the thirty-three deities of the *Puráńas*.

[b] The reading of the *Puráńas* is invariably *Uttathya*, but this is the reading of the several MSS. of the text and of the *Anukramaniká*.

[c] Either as produced by attrition from the two sticks, or in the first instance by attrition, and in the second from consecration for sacrificial use.

[d] *Trivrid-annam*. 1. Clarified butter; 2. *Purodása*, butter, with other articles or cakes fried in butter; and 3. *Soma* juice.

[e] That is, the same articles are offered annually.

with the tongue of another; in a different form the restrainer (of all) consumes the forest trees.[a]

3. Both his associated mothers, blackened (by combustion), are in movement, and give birth to an infant, whose tongue (of flame glows) in the east: (who) dissipates darkness; (who) rapidly issues forth; (who) is readily developed; (who) is (ever) to be cherished, and is the augmenter (of the prosperity) of his parent, (the institutor of the rite).

4. The (flames of AGNI),[b] light-moving, dark-tracked, quick (consuming), capricious, restless, lambent, fanned by the wind, wide-spreading, and ensuring liberation (to the devout), are kindled for (the benefit of) the pious reverencer of (holy) priests.

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[a] Some of this is obscure; *anyasya-ásá jihvayá jenyo vrishá-nyanyena-mrishta*, lit. the victorious showerer by the mouth-tongue of another; by another consumes. *Sáyaña* explains *ásá* by *ásyena*, with the mouth; *anyasya*, of the oblation; or with the mouth in one form (or sacrificial fire) he receives the oblation through the tongue of another; that is, the ladle of the ministering priests; in another form, that is, the fire that burns forests, *dávágni*, he consumes the trees.

[b] This is inserted by the Scholiast, for the stanza is made up of epithets only; they are not easily provided with equivalents, as *raghu-druvah*, going lightly; *krishnasításah*, black-pathed; *juvah*, quick; *asamaná*, not same minded,—some going east, some west; or it may mean of different colours; *ajirásah*, moving; *raghushpadáh*, light-gliding; *vátajútáh*, wind-impelled; *ásavah*, pervading; *mumukshwah*, giving liberation.

5. Thereupon those (flames of AGNI) extend together in all directions, dispersing gloom, and spreading great light along the path of darkness; when (AGNI) illumines repeatedly the whole earth, and proceeds panting, thundering, and roaring aloud.

Varga VI.

6. He stoops down among the bushes as if embellishing them (with his lustre), and rushes roaring like a bull amongst (a herd of) cows:[a] thence increasing in intensity, he enhances (the fierceness) of his form, and is difficult to be arrested as a formidable (animal), when he brandishes his horns.

7. Now hidden, now displayed, he seizes (on the fuel), as if understanding (the purpose of the worshipper), and even reposes amidst the conscious (flames): again they break forth, and repair to the divine (fire of sacrifice), blending with which they give a different (luminous) form to their parents, (heaven and earth).

8. The curving tresses[b] (of the flames) embrace him, (AGNI), and when expiring spring aloft again to (greet) their coming (lord); rescuing them from

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[a] *Vrisheva patnír abhyeti: Sáyaña* renders *patníh*, by *pálayitríh*, those who cherish him, *Agni*, that is, bushes, timber; but this would not be a comparison, as is implied by *iva; patní* is ordinarily a wife, and may here be applicable to a cow; the translation, however, is in some respects conjectural.

[b] *Agruva keśiníh: agruvah* usually means 'fingers;' here it is an attributive, implying, according to the Scholiast, either those that are in front, *agratah sthitáh*, or crooked or curved like fingers.

decrepitude, he comes sounding aloud, generating (in them) intenser animation and unimpaired vitality.

9. Licking up the (verdant) vesture of the mother (of all things, earth), the rapid (AGNI) proceeds with resounding existences:[a] granting sustenance to (every) footed[b] (creature): ever consuming (fuel), so that a blackened track follows (his path).

10. Shine, AGNI, in our opulent (abodes), vivifying, showering (blessings), bounteous, casting off infantine (glimmerings); blaze (fiercely), repelling repeatedly, like a coat of mail, (our enemies) in combats.

Varga VII.

11. May this oblation, AGNI, carefully placed upon the rugged but agreeable (pile of fuel), be most acceptable to thee, so that the pure radiance of thy person may shine brightly, and thou mayst grant us wealth.

12. Bestow, AGNI, upon our excellent patron[c] a boat ever fitted with oars and feet,[d] (one that may

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[a] *Tuvigrebhih satwabhih viyati,* he goes variously with living beings, sounding loudly, or going quickly; accompanied by the cries or the flight of animals when he sets fire to a forest.

[b] *Padvate,* to that which has feet; either bipeds or quadrupeds.

[c] *Ratháya no gṛiháya,* lit. 'to our carriage-house;' according to the Scholiast the first word is an adjective for *ranhaṅáya,* agreeable; *gṛiha,* a house, applies to the *Yajamána,* as the asylum of the needy, or of the priests.

[d] *Návam nityáritrám padvatím:* the boat is explained by *Yajna* the sacrifice, the oars are the priests, the materials are the fuel and apparatus, and the feet are the divinities, the prayers, and offerings.

render) our posterity prosperous, and may bear mankind across (the ocean of life) to felicity.

13. AGNI, be propitiated by this our earnest praise, and may heaven and earth, and the spontaneously-flowing (streams), provide for us the produce of the herd, and of the field; and may the purple coursers (of the dawn) bestow upon us abundant food through a length of days.

SÚKTA II. (CXLI.)

The deity, *Ṛishi*, and metre, are continued.

Varga VIII.

1. Verily, that visible radiance of the divine (AGNI) has been so apprehended (by all, that it may be) for (the support of) the body, for which end it has been generated by (bodily) strength: and that my mind may apprehend and apply (that radiance), they address the sacred prayers associated with oblations (to AGNI).

2. First, he reposes (on the earth) as the digestive (faculty),[a] the embodied,[b] the accepter of food, the eternal: secondly, (he dwells) among the seven auspicious mothers (of fertility):[c] thirdly, the associated (regions) generate him, delighting in the ten

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[a] *Prikshah,* explained by *Sáyaña, anna sádhaka,* the perfecter or digester of food.

[b] *Vapuh,* explained *vapushmat,* having body; but the Scholiast interprets it *sarírábhivṛiddhi hetuh,* the cause of the growth of the body.

[c] *Saptasivásha mátṛishu,* the rains fertilizing the seven *lokas,* or worlds.

(quarters) of space, for the sake of milking this showerer (of rain).[a]

3. As powerful priests extract by the force (of prayer),[b] this AGNI from his primitive seat, (for the evolvement) of his mighty form; as the wind arouses him lurking in the hiding-place (of the altar), for the sake of offering oblations now as of old:

4. As from the excellence of the nutritious (offering), he, (AGNI), is brought forth, and the consumable branches rise amidst (the flames);[c] and

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[a] *Asya vrishabhasya dohase* is the vague phrase of the text: according to *Sáyaña,* allusion is intended to the rays of the sun: in the preceding sentence, *Agni* is said to be represented as the terrestrial, maturative, or digestive fire, and as the electrical or ethereal element, or lightning in the *antariksha,* or firmament; here he is identified with solar fire, or the sun in heaven, or as the solar rays, which in the hot season milk, as it were, the earth by the evaporation of its moisture, which is thus conveyed to the solar region, whence it is transferred to the clouds, and in due season descends again in rain.

[b] Or by bodily strength, applied to attrition as producing fire.

[c] *Pra yat pituh paramán-níyate paryá prikshudho virudho dansu rohati* is a very unintelligible line; *pituh paramát,* from the excellence of the sacrificial or other nutriment or food, is comprehensible; but it is also proposed to explain *pituh* as the genitive of *pitri,* a father or progenitor, that is, figuratively, the *gárhapatya Agni,* from which fire is taken, *níyate,* to the *áhavaníya: prikshudha* may mean, it is said, that which is to be consumed amongst the offerings, or what expects or desires to be consumed; *virudh* is unexplained; in its ordinary acceptation of shrub or creeper, it may be put for fuel; *dansu* is put for *danteshu,* teeth; which, as applicable to *Agni,* will be flames; *árohati,* the Scholiast affirms, is used for *árohanti,* the sing. for the plur.

as both (the institutor of the rite and the priest) combine for his generation, therefore has he been generated, pure, youthful, and radiant.

5. Therefore has the brilliant AGNI entered the maternal (quarters of space), amidst which, pure and unharmed, he had evolved into magnitude, so that he mounted (the bushes) placed before him, as he had (consumed others) prior to them, and runs rapidly among the more recent and inferior branches.

Varga IX.

6. Pious worshippers then adore the invoker (of the gods), for (the propitiation of) the dwellers in heaven, as (such men) adore a powerful prince,[a] since the many-lauded, and all-upholding (AGNI) knows how by (holy) act and (bodily) strength to bring together the gods and their mortal worshipper for the sake of obtaining (mutual) sustenance.

7. Since the adorable (AGNI), impelled by the wind, spreads in various directions, like an insincere and unrestrained chatterer, (who utters indiscriminate) praises,[b] therefore the world is assiduous in the worship of him, the consumer of all, whose way is dark, who is pure of birth, and follows various paths.

8. Like a chariot drawn by ropes, AGNI, set in movement by his own revolving members (his

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[a] *Bhagam,* which the Scholiast explains *Bhaga,* a great prince; the more usual sense were *A'ditya,* or the sun.

[b] *Hváro na vakvá jaraná anákritah: hvárah* is explained by *kuťila,* crooked; *vakvá* by *bahu-vaktá,* a much-speaker; *anákritah* is unrestrained, *anivàritah;* the verb is understood; *jaruṇáh* implies *stutíh,* praises.

flames),[a] proceeds to the heavens; the paths he traverses are blackened by smoke, as he consumes (the fuel), and (beasts and) birds[b] fly from his radiance as (enemies fly from the prowess) of a hero.

9. By thee, AGNI; VARUÑA, observant of his duties, and MITRA and ARYAMAN, bountiful divinities, are animated, so that thou hast been born comprehending them all universally in all (their) functions, and encompassing (them all) as the circumference (encompasses) the spokes (of a wheel).

10. Most youthful AGNI, for the good of him who praises thee and offers thee libations, thou makest the precious (offering) acceptable to the gods: new-born of strength, we glorify thee who art to be lauded: to whom rich offerings (are to be presented): (we glorify thee) in (our) hymn as (men eulogize) a powerful prince.[c]

11. In like manner as thou conferrest upon us riches, (so thou bestowest upon us) a well-disposed, docile, and energetic (son); the receptacle (of learning and other merits),[d] one who is the performer of

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[a] *Angebhir arushebhih-gamanasílair-avayavair jwálábhih*, by limbs, that is, flames, having motion.

[b] *Vayah-gamanavantah-pakshimrigádayah*, creatures having motion,—birds, beasts, and the like.

[c] *Bhagam-iva*, as before; see n. *a*, p. 69.

[d] *Ráyim na swártham bhagam daksham na dharnasim*: the commentary supplies *putram*, a son, but the passage is obscure: *daksham na* might mean like *Daksha*, and *bhaga* might be a substantive; but the former is explained *utsáhavantam*, having energy, and the latter *sarvair bhajaníyam*, to be enjoyed, or

holy rites, AGNI, who regulates as it were his own rays, (and the condition of) both (his) births, (or heaven and earth), he regulates at (our) sacrifice the adoration of the gods.

12. May he who is one with light, who has fleet horses, the invoker (of the gods), full of joy, and borne in a golden chariot, listen to us: may that irresistible, yet placable AGNI, conduct us, by the most efficacious (means), to that desirable and accessible (heaven).

13. AGNI, possessing eminent (fitness) for supreme sovereignty, has been glorified by us with holy rites, and with hymns: Let all who are present, as well as we ourselves, enriched (by his favour), shout aloud (the praise of AGNI), as (loudly as) the sun (causes) the rain-cloud (to thunder).

SÚKTA III. (CXLII.)

The *Ṛishi* is DÍRGHATAMAS; the hymn is addressed to the *Áprís* or *Agni* in their personifications, being the same as those specified in the 13th *Súkta*;[a] many of the expressions are identical, and the differences arise chiefly from the difference of metre, which in the earlier hymn is *Gáyatri*, and in the present *Anushṭubh*.

Varga X.

1. AGNI, who art SAMIDDHA, bring the gods to-day (to the worshipper), whose ladle is uplifted: extend (the merit of) former sacrifice to the giver

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approved of by all; *dharnasím* is explained *vidyáder dháraṅa kuśalam*, skilful in containing knowledge, &c.

[a] See vol. i. p. 31.

(of the offering), by whom the *Soma* libation is poured forth.

2. TANÚNAPÁT, be present at this well-flavoured and butter-fed sacrifice, (the offering) of a pious offerer (of oblations); glorifying thee.

3. The pure, purifying, wonderful NARÁŚANSA,[a] an adorable god among gods, (having come) from heaven, thrice mixes the sacrifice with the sweet (juice of the *Soma*).[b]

4. AGNI, who art I'LITA, bring hither INDRA, the wonderful, the beloved: this my praise is recited, bright-tongued, before thee.

5. The priests, bearing ladles, are strewing the sacred grass in this holy sacrifice, to prepare a god-frequented and well-spread abode for INDRA.

6. Let the bright, separable doors,[c] the augmenters of sacrifice, the purifiers of rites, the desired of many, be set open for the gods to enter.

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[a] *Naráśansa,* according to the *Kátthakas,* is especially the deity presiding over sacrifice,—*Yajnábhimání devah.*

[b] He comes thrice, or he thrice bestows rewards, is all the explanation given in the commentary: probably allusion is intended to the three daily sacrifices.

[c] According to the Scholiast, the verse is addressed to the divinities presiding over the doors of the chamber of sacrifice: the phraseology is much the same as in the former hymn, vol. i. p. 32, with some additional epithets; *asaśchata,* there explained unentered, is here interpreted not adhering together, mutually separable; *asajyamána-paraspara viprakrishtá,* as if intending folding-doors, but perhaps nothing more is meant than 'wide' or 'open.'

7. Beautiful night and morning, ever hymned, ever associated, progeny (of time), parents of sacrifice, sit down of your own good will on the sacred grass.

Varga XI.

8. May the two pleasing-tongued receivers of praise, the divine and sage invokers (of the gods), officiate to-day at this our sacrifice, which confers (rewards) and attains heaven.[a]

9. May the pure HOTRÁ,[b] placed among the gods, and BHÁRATÍ, among the *Maruts*, and may the adorable ILÁ, SARASWATÍ, and MAHÍ,[c] sit down upon the sacred grass.

10. May TWASHṪṚI, favourably disposed towards us, send to us, for our nourishment and prosperity, the quick (falling), wonderful, abundant (water),[d] in

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[a] See note on the corresponding stanza, Hymn XIII. v. 8. The Scholiast here adds nothing to his former imperfect explanation: the epithet *mandra-jihvá* he applies to *Agni*, the two flames that give delight to the gods.

[b] *Hotrá* is explained *homa-nishpádiká*, the presenter of the oblation; *deveshu arpitá*, delivered amongst the gods; or the praisers or priests: the latter being expressed by *Marutsu*, with which, however, *Bhárati* seems more naturally connected,—*marutsu-bhárati*; the term is explained by *vách*, situated in heaven, *dyusthâná*, and connected with *Bharata*, an *Áditya*, or name of the sun.

[c] These the Scholiast considers as sound, *vách*, or the goddesses presiding over it in the three regions, severally of earth, firmament, and heaven.

[d] The text has epithets only; *turíyam adbhutam puru váram puru tmaná*; the Scholiast supplies *udakam*, water.

the centre[a] (of the cloud, effecting) of itself much (good).

11. VANASPATI,[b] here present of your own accord, convey our offerings to the gods; the divine and intelligent AGNI accepts (the oblations) for the deities.

12. (Priests), present the oblation with *Swáhá* to INDRA, in the form of the *Gáyatra*,[c] along with PÚSHAN and the MARUTS;[d] also to the assembled gods, and to VÁYU.

13. [e]Approach, INDRA, to partake of the oblations consecrated with *Swáhá*; approach and hear the invocation, as they invoke thee to the sacrifice.

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[a] *Nábhá-nábhau meghasya avasthitam udakam,* that is, rain; *Twashṭri* is here said to be the personified electric fire, or lightning, in which capacity he is the sender of rain, *vrishṭyádeh karttá.*

[b] The fire, or *Agni* of the sacrificial post, or *yúpa,* from its being of timber.

[c] *Gáyatra-vepase: gáyatra* is said to be put for the *Itara-sáma: vepas* is the same as *rúpa; gáyatram-rúpam yasya;* is *Gáyatravepas,* a name or form of *Indra.*

[d] It is literally having or possessed of *Púshan* or the *Maruts,—Púshanvate-marutwate: viswadeváya* in the sing. is explained by the commentator *viswadeva sangháyá,* the assemblage of all the gods; but it may be intended, like the other epithets, to identify *Indra* with all the deities: the personification of *Agni,* however, is *Swáhá,* as one of the *Áprís.*

[e] This stanza is one in addition to the former hymn, and seems superfluous.

SÚKTA IV. (CXLIII.)

The deity is AGNI; the *Ṛishi* DÍRGHÁTAMAS; the metre is *Jagatí*, except in the last stanza, in which it is *Trishṫubh*.

Varga XII.

1. I offer devoutly to AGNI, the son of strength, an invigorating and most new sacrifice, with words of adoration; (that AGNI), the grandson of the waters,[a] who, (present) in due season, the friend and ministering priest (of the sacrificer), sits upon the altar[b] with (many) good things.

2. As soon as born, was that (AGNI) manifested to MÁTARISWAN[c] in the highest atmosphere, and his radiance, kindled by vigorous effort, spread through heaven and earth.

3. His radiance is undecaying: the rays of him who is of pleasing aspect, are everywhere visible and bright: the intensely shining, all-pervading, unceasing, undecaying (rays) of AGNI, desist not[d] (from their functions).

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[a] *Apám-napát* is here explained as in the text; vegetable substances, it is said, are the progeny of rain, and fire is the progeny of vegetable substances, timber, or fuel.

[b] *Prithivyám*, literally on the earth, on the mound of earth constituting the altar.

[c] To the wind, to be fanned into flame; according to another text, *twam Agne prathamo mátarisvane ávírbhava*, be first manifest, *Agni*, to the wind; or *mátarisvan* may imply the *Yajamána*, or sacrificer.

[d] *Na rejante*, do not tremble; they do not move, or are moved in burning, maturing, and the like; *dáhapákádishu na chalanti na chályante vá anyaih*, or *na* may imply comparison, when *bhátwakshasor-na sindhávah* will mean, like the rays of the sun.

4. Bring to his own abode with hymns that AGNI, the possessor of all riches, whom the descendants of BHṚIGU placed by the strength of all beings upon the navel of the earth: for, like VARUṄA, he reigns sole (monarch) over (all) treasure.

5. AGNI, who, like the roaring of the winds, like a victorious host, like the thunderbolt in heaven, is not to be arrested, devours and destroys (our foes) with sharpened teeth, and, as a warrior (annihilates his enemies), he, (AGNI), lays waste the woods.

6. May AGNI be ever desirous of our praise; may the giver of wealth satisfy our utmost expectation with riches; may the inspirer (of our devotion) hasten our rites to fruition. I glorify him, the radiant-limbed (AGNI), with this laudation.

7. The kindler (of the sacrificial fire) propitiates AGNI, of glistening form; the upholder of your ceremony, like a friend; well kindled and well supplied (with fuel);[a] blazing brightly at holy rites, he illumines our pure and pious observances.

8. AGNI, never heedless (of us), guard us with never heedless, auspicious, and joy-bestowing cares: do thou, who art desired (by all), protect us, and those born of us, with unobstructed, unovercome, and never-slumbering (vigilance).

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[a] *Akrah*, which is derived from *kram*, to go, and is explained by *ákránta* or *anukranta*, surpassed, or exceeded by; *jwálá samiddádibhih*, flame, fuel, and the like: the exact sense is not very obvious.

Súkta V. (CXLIV.)

The deity, *Ṛishi*, and metre, are continued.

Varga XIII

1. The ministering priest, (qualified) by experience, and possessing exalted and graceful devotion, proceeds (to celebrate) his, (Agni's), worship, having circumambulated (the altar), he takes up the ladles which are first to present the oblations.[a]

2. The drops of rain, enveloped (by the solar rays), are renewed in the dwelling of the divine (sun), their birth-place: when he, (Agni), abides cherished on the lap of the waters, then (the world) drinks the nectareous (rain), with which he, (as the lightning), associates.

3. The two[b] (priests, the *Hotṛi* and *Adhwaryu*), of equal honour, and alike assiduous, labouring mutually for a common object, combine the form of Agni (with their respective functions); whereupon he to whom the oblation is to be offered, collects the drops (of clarified butter), as Bhaga (accepts the worship of all), or as a charioteer (gathers the reins of the horses) that draw (the car).[c]

4. He, whom the two, a pair of equal power,

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[a] *Yá asya dháma prathamam ha ninsate*, literally, which first kiss his dwelling, *agneh sthánam chumbanti*.

[b] Or the two, in both this and the next verse, may refer to the husband and wife associated in the performance of the sacrifice..

[c] The comparisons seem to have been suggested by the various meanings of *raśmín*, rays of light or reins, and here, also, streams of butter, spreading like rays; according to the Scholiast.

dwelling in the same place, and engaged in the same ceremony, worship night and day: he, whether old or young, has been engendered for the sake of mortal couples, accepting many (oblations), and exempt from decay.

5. The ten fingers intertwined propitiate that divine (AGNI), whom we mortals invoke for protection: he darts (his rays) like swift (arrows) from a bow, and accepts the new praises (uttered) by those who crowd round (the altar).

6. Thou, AGNI, reignest over (the dwellers in) heaven, and over those of earth, according to thine own (will), as a herdsman over his (herd), and those two, (heaven and earth), bright, vast, adorable, beneficent, and sounding (agreeably), partake of the oblation.

7. AGNI, who conferrest happiness, who acceptest oblations, who was born for sacrifice, and art the performer of good works, be pleased (with this rite), attend to this prayer: for thou art in presence of all (the world), art visible (to all), art pleasant in their sight, and art their refuge, like a (bountiful) distributor of food.

SÚKTA VI. (CXLV.)

The deity, *Ṛishi*, and metre, are the same.

Varga XIV. 1. Ask (of AGNI what you desire), for he goes (everywhere), he knows (all things): possessed of intelligence, he proceeds[a] (to ascertain what is to be

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[a] The text has only *íyate* and *nvíyate*, he goes, and goes quickly, or is gone to or worshipped; *sevyate;* the verb, having

done), and is had recourse to (by his worshippers); for in him is the power of restraining (unreasonable desires), in him (is the power of granting) enjoyment;[a] he is the giver of food and of strength; the protector of the mighty.

2. They ask of AGNI, but no one asks improperly; for a sensible man (replies to solicitation) as he has determined in his own mind; AGNI tolerates not a speech that anticipates (his reply), nor endures a rejoinder:[b] he who is devoid of arrogance is favoured by his protection.

3. To him the (sacrificial) ladles are directed; to him (our) praises are addressed: he alone hears all my prayers; he is the instigator of many, the transporter (across the world), the instrument of sacrifice, the unintermitting preserver (of mankind), and (gentle as) an infant: provided with the preparations (of sacrifice), he accepts the oblation.

4. When (the priest) proceeds to effect his development, he is (at once) manifested; and as soon

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a passive signification; the amplification in both cases is the Scholiast's.

[a] *Tasmin-t-santi praśishah tásminnishṫayah: praśisha* is explained by *praśásanáni* or *niyamanásámarthyám*, powers of restraining; that is, having restrained what is not to be accomplished, he is able to accomplish what may be effected; *ishṫi* is usually sacrifice; it is here put for *bhogáh*, enjoyments; or it may mean those acts of worship which confer rewards.

[b] *Na mrishyate prathamam náparam vachas:* literally, he does not bear a first or a subsequent speech: the explanation is from the comment.

as engendered is associated with his objects:[a] he provides for the gratification (of his worshipper), placidly engaged in the agreeable (rite), when the (oblations) that desire (his acceptance) reach him present (at the sacrifice).

5. He, the searcher, the accessible, the dweller in woods, has been placed (amidst the fuel), as in the similitude of (an enveloping) skin: the wise AGNI, the appreciater of sacrifice, the veracious, has declared to mortals (the knowledge of) their religious duties.

SÚKTA VII. (CXLVI.)

The deity, *Ṛishi*, and metre, are the same.

Varga XV. 1. Glorify the three-headed, seven-rayed AGNI;[b] who is subject to no diminution, seated on the lap of his parents, (heaven and earth); and gratifying all (desires); as the universal radiance of the divine (AGNI), whether moving or stationary, (spreads around).

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[a] *Tatsára yujyebhih*: the verb is *tsara*, to go; *yujya* is that which may be joined with: the expression is vague, and the Scholiast offers different explanations: as being joined with abilities, that may be associated with their objects, or with energies (*tejobhih*) fit to be connected with their consequences, or with his horses joined to his car.

[b] The three heads may be the three daily sacrifices, or the three household fires, or the three regions, heaven, earth, and mid-air. The seven rays are the seven flames of fire; or *raśmí*, ordinarily a ray, may be used in the sense of rein or rule, when it may allude to the seven metres of the *Vedas*.

2. The great showerer (of benefits) has pervaded these two (worlds); undecaying and adorable, he is (ever) present, bestowing protection: he places his foot on the summit of the earth, and his radiant (flames) lick the udder (of the firmament).

3. (There are) two well-disposed milch cows[a] together approaching their common progeny, and fully nourishing (him); pointing out the paths that are free from all that is to be avoided, and possessing more than the great intelligence (necessary for his development).[b]

4. Experienced sages bring the invincible (AGNI) to his station (on the altar); cherishing him in manifold (ways) in their hearts: desirous of propitiating him, they worship the (boon-) shedding (AGNI); and to those men he is manifest as the Sun.

5. He is willing to be seen in the (ten) regions (of space); the victorious, the adorable, the source of life to great and small: inasmuch as in many places the opulent (possessor of sacrificial food), who is visible to all, is the parent of that (pious) progeny.[c]

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[a] Either the institutor of the rite and the ministrant priest, or the sacrificer and his wife: the *vatsa* calf, or offspring, is *Agni*.

[b] *Viśwán ketán adhi maho dadháne: keta* is always rendered knowledge;' so *Sáyańa* explains the phrase here *sarváni prajnáni pravarrdhana vishayáni*, having for their object the augmentation of all sorts of wisdom of the highest description.

[c] That is, the priests alluded to in the preceding stanza may

SÚKTA VIII. (CXLVII.)

The deity, *Ṛishi*, and metre, are the same.

Varga XVI. 1. How have thy shining and evaporating (rays), AGNI, supported life (and supplied) food; so that, enjoying both, the devout (worshippers), possessing sons and grandsons, may repeat the hymns of the sacrifice.

2. Youthful (AGNI), to whom oblations are due, appreciate this my reverential and earnest praise: one man reviles (thee), another propitiates (thee); I, thy worshipper, glorify thy person.[a]

3. Thy fostering (rays), AGNI, beholding the blind son of MAMATÁ,[b] relieved him of the affliction: he who knows all things protects the pious, and (their) malevolent enemies are unable to do them harm.

4. When a wicked (man), with twofold (malignity of thought and speech), obstructing our offerings, and refraining from gifts (himself), reviles us,

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be considered as the offspring of *Agni*, as they derive their character from the performance of his worship.

[a] The verse occurs in the *Yajush*, XII. 42, and is explained by the Scholiast much to the same purport.

[b] The Scholiast repeats the *Pauránik* legend of the birth of *Dírghatamas* from *Mamatá*, the wife of *Utatthya*, but there is nothing in the text to warrant the application: the persons are obviously allegorical; *Dírghatamas*, long-darkness, being the blindness or ignorance which is the natural offspring of *Mamatá*, mine-ness, or selfishness.

may his prayer be heavy on him, and involve his person (in the consequences of) his evil words.[a]

5. When, Son of Strength, a man skilful (in deception) assails another man with a doubly (malignant prayer), do thou, AGNI, duly propitiated, protect him who worships thee (from its effects); consign us not to misfortune.

SÚKTA IX. (CXLVIII.)

The deity, *Ṛishi*, and metre, are the same.

Varga XVII.

1. The wind, penetrating (amidst the fuel), has excited (AGNI), the invoker (of the gods), the multiform, the minister of all the deities, whom they have established amongst mortal worshippers for the accomplishment of sacrifice,[b] like the wonderful and variously radiant sun.

2. Let not (my enemies) prevail against me, when presenting acceptable (oblations), for (AGNI) is desirous of my so offered adoration, and all they (the gods) are gratified by the (pious) acts of me, the reciter of their praise, and the celebrator (of the sacrifice).

3. Him, whom the worshippers lay hold of in his

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[a] There is some indistinctness of construction in this stanza, and it is not very clear whether the epithets *agháyu*, &c., should be referred to *mantra*, or to *asmai*, to him, the individual who utters it. *Sáyaṅa* leans to the latter, but the former seems most natural: in either case we have here an allusion to the use of maledictory prayers or imprecations.

[b] *Vapushe* is explained *yajna siddhaye*, for the fulfilment of the sacrifice, or of its object.

perpetual abode, they detain by their praises, and the holders convey him[a] diligently to the sacrifice, as rapid coursers, harnessed to a car, (bear the rider to his destination).

4. The destroyer, (AGNI), consumes numerous (trees) by his flames, and shines with manifold radiance in the forest: the favouring wind blows (the flames) onwards day by day, like the swift arrows of an archer.

5. The blind (of intellect), or those who see not (physically), detract not from his glory, whom no enemies, no malevolent adversaries, harm, even whilst yet in (his) embryo (condition); for his constant encouragers defend him.

SÚKTA X. (CXLIX.)

The deity and *Ṛishi* are the same; the metre is *Vairája*.

Varga XVIII. 1. AGNI, the lord of great wealth, the granter (of desires), comes (to the place of sacrifice); he, the lord of lords, comes to the place of affluence, (the altar); the stones prepare (the libation for him) as he approaches.

2. He, who is, as it were, the generator of men as well as of heaven and earth, of whom creation has imbibed life, abides with his glories: he it is who, entering into the womb (of being), procreates (all living creatures).[b]

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[a] *Prañayanta* alludes to an especial part of the usual ceremony; the solemn conveyance of fire from the *Gárhapatya*, or household, to the *Áhavaníya*, or sacrificial fire.

[b] This is also another version of a familiar notion. *Agni*

3. He who is wise, and goes (wheresoever he will), like the rapid ethereal (wind), has lighted up the delightful spot, (the altar), and, identical with many forms, is radiant as the sun.

4. He, the twofold-born,[a] illuminating the three bright (regions),[b] and shining over all the lustrous spheres, the adorable invoker of the gods, is present at the place where the waters are collected.[c]

5. He is the offerer of oblations, who is of twofold birth; and, through desire for (sacrificial) food, has in his keeping all good things: the man who

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presents to the Sun the oblations offered with fire, and thence, becoming identified with the solar rays, engenders rain, on which the food and consequent existence of all living beings depends; of whom, therefore, *Agni* may be said to be the begetter.

[a] *Dwi-janmá*, as born either from the two pieces of stick, or, in the first instance, from attrition; and in the second, from oblation: or it may be, born of earth and heaven, commonly termed the parents of *Agni*.

[b] *Tríh rochanáni*, either heaven, earth, and mid-air, or the three fires.

[c] *Apám sadasthé*, according to *Sáyańa*, is the place of sacrifice where water is collected for the different purificatory sprinklings required: or it might be thought to refer to the *antaríksha*, or firmament, in which *Agni* exists as lightning: this and the preceding verse occur in the *Sáma Veda*, Benfey's edition, p. 152, l. 4. Professor Benfey's version differs, in some respects, from that of the text. "He, who illumes the place, the cheerful, (who is) the wise, the swift, like a horse, springing in the air like a bright sun full of life;"—"The twofold-born abides, illuming with his radiance the three bright regions, all the world, the most sacred priest in the realm of the waters."

presents offerings to him is the parent of excellent offspring.

SÚKTA XI. (CL.)

The deity and *Ŗishi* are the same; the metre is *Ushńik*.

Varga XIX. 1. Presenting many offerings, I address thee, AGNI, ever coming into thy presence (like a servant)[a] in the dwelling of a mighty master.[b]

2. (I ask thee also to withhold thy favour) from (those) two godless (persons), from the rich man, who, acknowledging thee not as his lord, is chary of gifts at sacred rites, and from him who rarely praises (the gods).

3. Sage AGNI, the mortal (who propitiates thee) becomes a moon in heaven,[c] the most eminent of

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[a] *Arir-agne tava swidá: ari*, in its ordinary sense of 'enemy,' would be rather unmeaning in this place; although *Yáska* countenances the interpretation, rendering it by *Amitra*, unfriend.—*Nir*. v. 7. But *Sáyańa* explains it *Artá*, a servant, in the character of bringing oblations and the like before *Agni*,—*Yato aham Agne tava swit tavaiva á abhimukhyena arir-artá havirádi prápanena sevako-aham*, 'Since I, Agni, going verily into thy presence for the purpose of conveying oblations, I am a servant.' The verse occurs in the *Sáma*, p. 11, l. 6. Benfey renders *ari* by *Bestürmer*, an assailant.

[b] *Todasya*, a governor, a master; *síkshakasya swáminah*; literally, a tormentor; whence Benfey renders it *Zwingherr*, a tyrant.

[c] *Sa chandro martyah*: the commentator explains it, he becomes like the moon, the rejoicer of all, *áhládakah sarveshám*; or becomes even the moon, *chandra eva bhavati*, according to the *Chhandogas*; *chandratwapráptím chhandoga ámananti*; the *Chhandogas* are authority for the obtaining of the condition of the moon:

the great (deities): may we, therefore, ever be in an especial manner thy worshippers.

SÚKTA XII. (CLI.)

The deities are MITRA and VARUŃA ;. the *Ŕishi* is the same; the metre *Jagatí*.

1. Heaven and earth have been terrified by the strength and the noise (of him), whom pious worshippers, desirous of acquiring cattle, have generated by their (sacred) acts, amidst the waters (of the firmament), at the sacrifice, as a friend[a] for the preservation of living beings, the benefactor (of man), and entitled to adoration.

Varga XX.

2. Since they, (the priests), like friends, have prepared for you both, (MITRA and VARUŃA, a libation) of the abundantly-flowing and spontaneous *Soma* juices,[b] therefore do you consent to come to the rite of the worshipper, and listen,

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pitṛilokád-ákásam ákasách-chandramasam esha Somo rájá, from the region of the *Pitris* to the *A'kása;* from *A'kása* to the moon, this is *Soma*, the king. The *Munḍaka Upanishad* is also quoted for the attainment of heaven; *dyuloka práptih*, the figurative expression of the text having been converted into the assertion of a fact, by the *Upanishads;* instancing the advance from simple metaphor to complex mythological notions.

[a] *Mitram na*, although implying a comparison of *Agni* to a friend, conveys also, with reference to the hymn's being partly addressed to *Mitra*, the notion of his identification with *Agni*, especially as the *Agni* of the firmament, or lightning.

[b] *Purumíḷhasya sominah* may be also rendered, of the *Soma*-offering *Parumílhá;* the name of a prince.

showerers (of blessings), to the (prayers of the) householder.

3. For the sake (of obtaining) great vigour, showerers (of benefits), men glorify your birth from heaven and earth,[a] which is to be extolled, inasmuch as you bestow (his desires) upon the worshipper (as the reward) of his sacrifice, and accept the rite (that is solemnized) with praise and oblation.

4. Powerful divinities, most acceptable to you both is that spot, (where you are worshipped): accepters of sacrifice, proclaim the great ceremony (as duly performed); for you two connect the efficacious and comprehensive rite with the vast heaven, like a cow with a burthen.[b]

5. You bring the cattle upon the earth to their favourite (pasture, whence), protected from harm by your power, the milch kine, yielders of milk, return to their stalls: they cry aloud to the sun (in heaven) above.

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[a] *Vám janma rodasyoh* is explained *yuvayoh sambandhi janma, jananam-utpattim, dyávaprithivyoh sakáśát,* the birth connected with you two from heaven and earth.

[b] *Divo brihato daksham ábhuvam gám na dhuri upayunjáthe apas,* you two join the work (*opus*), able (to support the burthen) of heaven, and applying to all creatures, as a cow to a load: the sense is not very obvious, although it is clear that the adequacy of worship or sacrifice to effect its objects, or realize its rewards, is intended, as the cow is able to bear a burthen suited to her bodily strength: *dhuri-sárírabalasya nirváhe tad-arthám gám nadhenum iva;* or it may allude to her ability to give milk and the rest, *kshírádikam iva.*

Varga XXI.

6. You bring (the cattle) to their acceptable (pasture) upon earth, whence the milk-yielding cows, protected by your power, return unharmed to their stalls: they cry to the sun (in heaven) above, both at evening and at dawn, as one (cries aloud) who detects a thief.

7. The tresses of AGNI minister, MITRA and VARUÑA, to your sacrifice, when you honour (with your presence) the sacrificial chamber: send down of your own accord (the rain), and prosper our offerings, for you have command over the praises of the pious men.

8. Come to the devout (worshipper), who, glorifying you, and providing (all that is) acceptable, presents you with oblations; (to him), the sage, the invoker, who offers you worship: accept his sacrifice; favourably disposed towards us, (accept) our praises.

9. Accepters of sacrifices, you are the first whom (worshippers) propitiate with offerings, the produce of the cow; like (the application) of the mind (in the first instance) to the results (of the senses): hymns (prompted) by thoughts wholly intent upon you, celebrate (your praise): do you, with humble minds, bestow upon us wealth.

10. You distribute food, accompanied by riches; you bestow upon us, leaders (of sacrifice), wealth, ample, and defended by your wise provisions: the days with the nights[a] have not attained your

[a] *Dyávo ahabhir na:* according to the Scholiast, these words

divinity; neither have the rivers, nor have the *Asuras*, and they have not obtained (your) wealth.[a]

SÚKTA XIII. (CLII.)

Divinities, *Ṛishi*, and metre, the same.

Varga XXII. 1. Robust[b] MITRA and VARUŃA, you wear vestments (of light); your natures are to be regarded as without defect; you annihilate all untruths; you associate (us) with sacrifice.

2. He amongst those (who are your followers),[c] who observes truth, who is considerate, who is commended by the wise, who is able to (inflict) harm,

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are employed in an unusual acceptation; *dyávah* meaning days, and *ahan*, night.

[a] *Nánasur-magham; ánusuh-prápnuvanti* applies to all the substantives, each of which also is provided with a negative separately; *na vám dyávo*, &c.: the connection of the negative with the verb in the last place requires, therefore, a new nominative, they, or something like it, being understood: the purport of the whole is, according to the comment, that there is no one in the three worlds more powerful than *Mitra* and *Varuńa; Lokatraye yuvayoh parábhavitaró na'ke api santi.*

[b] *Pívasá* may mean *pínau*, fat, stout, when it will be the epithet of *Mitravaruńá;* or *achhinnáni*, untorn; *vastráni*, garments: or it may be in the third case, sing., with great or intense radiance, *tejasá*, understood.

[c] *Etachchana twa eshám* is resolved by the Scholiast into *etayor madhye twaśchana ekah*, one of you two, the plural being used honorifically; implying, if one of you, *Mitra* or *Varuńa*, can do such things (*etad*), how much more irresistible must you be together: or *eshám* may mean *tad-anuchará*, their followers or worshippers.

carefully weighs (the means whereby), fierce and well-armed, he slays (a foe) less efficiently accoutred,[a] and (by which) the revilers of the gods, however mighty, may perish.

3. Who knows, MITRA and VARUṄA, that it is your doing, that the footless dawn is the precursor of footed beings;[b] and that your infant (progeny, the sun), sustains the burthen of this (world): he diffuses (the) truth (of light), and disperses the falsehood (of darkness).

4. We behold the lover of the maiden (dawns),[c] ever in movement, never resting for an instant, wearing inseparable and diffusive (radiance), the beloved abode of MITRA and VARUṄA.

5. Without steeds, without stay, (he is nevertheless) borne swift-moving and loud-sounding; he travels, ascending higher and higher, connecting the inconceivable mystery[d] (of sacred rites) with the

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[a] *Triraśrim-hanti chaturaśrih,* literally, he who has a quadrangular weapon kills him who has a triangular one; meaning merely that he who has most arms, *adhikáyudhaván,* is more than a match for one who has fewer or inferior.

[b] *Mitra* and *Varuṅa* are respectively the divinities presiding over day and night, consequently the break of day, and the course of the sun, may be considered as their work: the dawn is termed *apád,* or *footless,* or not moving by its own feet or steps, but as depending upon the motion of the sun.

[c] The Sun.

[d] *Achittam brahma yuvánah: achittam* is explained *chittávishayam,* not an object of the mind or thought; *brahma* is interpreted *parivṛiḋham uktarúpam karma,* the act of which the nature is declared very great: the expressions are obscure.

radiance (abiding) in MITRA and VARUŃA, (which men), eulogising, glorify.

6. May the milch kine, propitious to the devout son of MAMATÁ, be possessed of well-filled udders:[a] knowing the rites (necessary to be performed), let him beg[b] (the residue) of the offerings for his eating, and worshipping (you both) complete the perfect (ceremony).

7. Divine MITRA and VARUŃA, may I render the oblation acceptable to you with reverence and prayer; may the sacred rite enable us (to overcome) in battles, and may the heavenly rain[c] be to us the means of satisfying our wants.

SÚKTA XIV. (CLIII.)

Divinities, *Ṛishi*, and metre, the same.

Varga XXIII. 1. Mighty MITRA and VARUŃA, dispensers of butter, we worship you, rejoicing, with oblations; with reverential homage, and with (offerings of) water; so that our ministrant priests may propitiate you by (our) devotions.

2. The purpose of worshipping you, MITRA and VARUŃA, is not the performance, but (even by so

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[a] For the purpose of supplying appropriate offerings to *Mitra* and *Varuńa*, which are said by another text to be the products of milk: *Mitravaruńábhyám payasyeti śruteh.*

[b] *Pitwo bhiksheta*, let him beg of or for food; that is, for what is not consumed in oblations.

[c] Let the rain be *supárá*, carrying us well across, or to the completion of our duties, by causing the growth of grain which is to be offered in sacrifice.

much) I may attain to your glory, and there is acquittance (of my duty);[a] for when the priest offers you oblations in sacrifices, then the pious man, showerers (of benefits), being desirous of worshipping you, (obtains) felicity.

3. Let the productive milch cow, MITRA and VARUṄA, furnish abundant nutriment to the pious man who presents you with oblations, as when RÁTAHAVYA,[b] glorifying you, propitiates you in the solemnity, like the ministrant priest of a man (who institutes the rite).

4. May the divine cows, and the waters, supply you with (sacrificial) food, for the prosperity of the people whom you favour; or may (AGNI), the former protector of this (our patron), be the donor (of the oblation): eat (of the butter and curds), drink of the milk of the kine.[c]

SÚKTA XV. (CLIV.)

The *Ṛishi* and metre are the same; but the deity is VISHṄU.

1. Earnestly I glorify the exploits of VISHṄU, who made the three worlds;[d] who sustained the Varga XXIV.

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[a] *Prastutíh vám dháma na prayuktir-ayámi suvriktih,* lit. the previous purpose of praising you is not the fulfilment, but I come to your abode well detached; *suvriktih-śobhana ávarjako yushmat parigrahát,* the meaning of which is not very obvious.

[b] The name of a *Rájá,* according to the Scholiast.

[c] *Vítam pátam payasa usríyáyáh,* eat, drink, of the milk of the cow; the eating implies the coagulation of the milk, or curds, butter, or the like.

[d] *Párthiváni vimame rajánsi,* lit. he made the earthy regions:

lofty aggregate site (of the spheres);[a] thrice traversing[b] (the whole); who is praised by the exalted.

2. VISHŃU is therefore glorified, that by his prowess he is like a fearful, ravenous, and mountain-haunting wild beast,[c] and because that in his three paces all worlds abide.

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but, according to *Sáyańa*, *pṛithiví* is used here in the sense of the three worlds,—*atra trayo loká api pṛithiví śabdaváchyá;* as in the text, in which *Indra* and *Agni* are said to abide in the lower, middle, and upper *pṛithiví*, or world,—*yad-Indrágní avamasyám pṛithivyám madhymasyám paramasyám uta stha;* the stanza occurs in the *Yajush*, v. 18, where *Mahídhara* explains *pṛithiví* in a similar manner; he also suggests that *párthiváni rajánsi* may mean atoms of earth,—*párthiva paramáṇún; Sáyańa* also proposes to extend the meaning still farther, and include the seven lower *lokas;* or to limit it to the three regions addressed in prayer, *Bhúh Bhuvar Swar;* but these alternatives are superfluous.

[a] *Uttaram sadhastham askabháyat: Sadhastha*, according to *Sáyańa*, is the firmament, as the asylum of the three regions,—*lokatrayáśrayabhútam antaríksham:* or it may be, the seven regions above the earth; or the highest region of all, whence there is no return; or the abode of the righteous, the *Satya-loka*. *Mahídhara* makes it heaven, the region where the gods dwell together. *Askabháyat Sáyańa* considers equivalent to *nirmitaván*, created; *Mahídhara* explains it, propped it up so that it should not fall. Some of these notions of the commentator are rather *pauráṇik* than *vaidik*.

[b] *Vichakramáṇas tredhá:* traversing in various ways his own created worlds is *Sáyańa's* explanation; *Mahídhara* says, going in the three regions, as *Agni*, *Váyu*, and *Áditya*, or fire in the earth, air in the firmament, and the Sun in heaven.

[c] *Mṛiga*, or, as *Sáyańa* renders it, *Sinha*, a lion, as applicable to *Vishńu:* it is said to mean one who seeks for his enemies to

3. May acceptable vigour attend VISHŇU, who abides in prayer,[a] the hymned of many, the showerer (of benefits), who alone made, by three steps, this spacious and durable aggregate (of the three worlds).

4. Whose three imperishable paces, filled with ambrosia, delight (mankind) with sacred food; who verily alone upholds the three elements,[b] and earth and heaven.

5. May I attain his favourite path,[c] in which god-seeking men delight; (the path) of that wide-stepping VISHŇU, in whose exalted station there is a (perpetual) flow of felicity; for to such a degree is he the friend (of the pious).

6. We pray (to VISHŇU) that you may both[d] go

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inflict punishment on them, and is therefore fearful and fierce: *giri-sthah* may imply, either he who dwells on high, or who abides in prayer, and the like,—*mantrádirupáyám váchi varttamánah.*

[a] *Giri-kshit,* who dwells in speech, as before explained, or who abides in high places.

[b] *Tridhátu,* the aggregate of the three elements, earth, water, light: *prithivyaptéjorúpadhátutrayaviśishtham;* or it may imply the three periods of time, or the three qualities; the first seems preferable, although the enumeration differs from that of the philosophical schools.

[c] The firmament,—*patho antaríksham.—Yáska Ni,* VI. 7.

[d] The sacrificer and his wife. This stanza occurs in the *Yajush,* VI. 3, with some difference of reading and of sense: instead of *tá vám vástúnyúśmasi gamadhyai,* it begins *yá te dhámányuśmasi gamadhyai:* those places to which we desire your going; the hymn being addressed, it is said, to the *Yúpa,* or post of sacrifice, at the time of trimming it into shape; the rest of the verse is the same, except at the end, where we have

to those regions where the many-pointed and wide-spreading rays (of light expand); for here the supreme station of the many-hymned, the showerer (of benefits), shines (with) great (splendour).

Súkta XVI. (CLV.)

The deities are Vishńu and Indra, the first triplet being addressed to the latter; the *Ṛishi* is the same; the metre is *Jagatı*.

Varga XXV.

1. Offer your nutritious viands to the great hero, (Indra), who is pleased by praise, and to Vishńu, the two invincible deities who ride upon the radiant summit of the clouds, as upon a well-trained steed.

2. Indra and Vishńu, the devout worshipper glorifies the radiant approach of you two, who are the granters of desires, and who bestow upon the mortal who worships you an immediately-receivable (reward), through the distribution of that fire which is the scatterer (of desired blessings).[a]

3. These (oblations) augment his, (Indra's), mighty manhood, by which he fits the parents (of all creatures, heaven and earth), for generation and enjoyment; whereby, in the upper region of the sky, the son has an inferior and superior appellation, and a third (name) of father.[b]

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avabhári for *avabhúti*; *r*, it is said, being sometimes substituted for *t* in the *Veda*.

[a] *Kriśánor astuh*, of fire, which is the scatterer (of good things): or, in a different sense, the disperser of enemies,—*nirasitá śatrúnám*.

[b] *Dadhátí putro avaram param pitur náma tṛitíyam:* the phrase

4. Therefore, verily, we celebrate the manhood of that lord (of all), the preserver, the innocuous, the vigorous, who traversed the three regions with three wide steps, in different directions, for the many-praised (preservation of) existence.

5. Man, glorifying (VISHŃU), tracks two steps of that heaven-beholding (deity), but he apprehends not the third;[a] nor can the soaring-winged birds (pursue it).[b]

6. He causes, by his gyrations, ninety and four periodical revolutions,[c] like a circular wheel, vast of body, and evolving in many forms, through the praises (addressed to him); ever young, though not infantine,[d] he comes at our invocations.

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is very obscure; *Sáyańa* explains it, the son of the father has an inferior name, or that of grandson; a superior, or that of son; and a third, which, with respect to them, is that of father: the meaning is, that oblations, ascending to the solar region, nourish *Indra* and *Vishńu*, as two of the *A'dityas*, or forms of the Sun; who thereupon sends down rain, whereby the earth is rendered fruitful, and the generations of man are sustained; whence fathers, sons, and grandsons, are successively engendered.

[a] His path on earth and in the firmament is within mortal observation; not so that in heaven.

[b] *Vayaśchana patayanta patatrińah*: *Sáyańa* distinguishes these, making the two first, the everywhere-going *Maruts*; *Patatrińa* may mean *Garuda*, and other birds, or the winds.

[c] *Vishńu* is here identified with Time, comprising ninety-four periods: the year, two solstices, five seasons, twelve months, twenty-four half-months, thirty days, eight watches, and twelve zodiacal signs.

[d] *Yuvá akumárah*, young, not a boy. *Sáyańa* renders the latter *analpah*, not little.

Súkta XVII. (CLVI.)

The deity is Vishńu; the *Ṛishi* and metre are as before.

Varga XXVI. 1. Be (to us), Vishńu, like a friend, the giver of happiness, the accepter of oblations, abounding with food, the granter of protection, and every way accessible; on which account thy praise is to be repeatedly recited by the wise, and thy worship to be celebrated by the offerer of oblations.

2. He who presents (offerings) to Vishńu, the ancient, the creator, the recent, the self-born; he who celebrates the great birth of that mighty one; he verily possessed of abundance, attains (the station) that is to be sought (by all).[a]

3. Hymners, propitiate of your own accord[b] that ancient Vishńu, since you know him as the germ of sacrifice;[c] cognizant of his greatness, celebrate his name: may we, Vishńu, enjoy thy favour.

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[a] *Sravobhir yujyam chidabhyasat*, by food, or by fame, he attains whatsoever is to be joined with. *Sáyańa* does not make the meaning much clearer, although he supplies what he thinks necessary for completing the ellipse; *annair-yuktah san sarvair gantavyam tat padam gachchhati.*

[b] *Janushá piparttana*; literally, please or propitiate (him) by your birth, is explained *swata eva*, of yourself, or spontaneously, not, as *Sáyańa* adds, from any interested motive; *na kenachid-varalábhádiná.*

[c] *Ṛitasya garbham*, born as one with sacrifice; agreeably to the text, *yajno vai Vishńuh*, sacrifice, verily (is) *Vishńu*; or if *ṛita* keep the sense of water, then the phrase applies to *Vishńu* as the cause or creator of water, according to the *Smṛiti*, *Apa eva sasarja ádau*, in the beginning he created water.

4. The royal VARUŃA associates (himself) with the sacrifice of the pious worshipper, assisted by the company of the priests:[a] the AŚWINS (unite with it): VISHŃU, with his friend (INDRA), possesses supreme heaven-conferring power,[b] and sits upon the clouds.[c]

5. The divine VISHŃU, the best of the doers of good deeds, who came to the pious institutor of the rite,[d] to assist (at its celebration), knowing (the desires of the worshipper), and present at the three connected periods (of worship),[e] shows favour to the *A'rya*, and admits the author of the ceremony to a share of the sacrifice.[f]

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[a] *Kratum sachanta márutasya vedhasah,* explained as in the text; but *máruta* may also mean the troop of the *Maruts,* and *Vedhas* the creator, or *Vishńu;* the sacrifice offered to *Vishńu,* attended by the *Maruts;* or *máruta* may be a synonyme of *Indra.*

[b] *Dádhára daksham uttamam aharvidam,* he has the best power cognizant of day: *Sáyańa* explains the last, generative of *Swarga, Swargotpádakam.*

[c] Or sends down rain.

[d] *Sachatháya Indráya:* the first is explained, for giving assistance at the ceremony; the second, to the *Yajamána,* or sacrificer: upon the strength of one of *Yáska's* various etymologies of *Indra, irám drávayati,* who pours out the sacrificial food or oblation.—*Ni.* x. 8.

[e] *Trisadhastham* may allude to the three daily celebrations of worship, or to the three worlds.

[f] *Ṛitasya bhága* may also mean the share that follows the rite; the blessings granted as a reward.

ANUVÁKA XXII.

SÚKTA I. (CLVII.)

The deities are the Aświns; the *Ṛishi* is Dírghatamas; the metre of the first four stanzas, *Jagati;* of the two last, *Trishṭubh.*

Varga XXVII. 1. Agni is awakened upon earth: the Sun rises: the spreading dawn, exhilarating (all) by her radiance, has dispersed (the darkness); harness, (therefore), Aświns, your chariot, to come (to the sacrifice), that the divine Savitṛi may animate all beings to (the performance of) their several (duties).

2. When, Aświns, you harness your bounty-shedding chariot, refresh our strength with trickling honey:[a] bestow (abundant) food upon our people:[b] may we acquire riches in the strife of heroes.

3. May the three-wheeled car of the Aświns, drawn by swift horses, laden with honey, three-canopied, filled with treasure, and every way auspi-

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[a] *Madhuná ghṛitena* is variously explained: *madhu* may be an adjective for *madhura,* sweet, with sweet water; or it may be a substantive for *Amṛita,* ambrosia, with trickling nectar; or it may have the usual meaning of honey, especially with reference to the next verse, where the chariot of the *Aświns* is termed *Madhuváhana,* honey-bearing.

[b] *Asmákam brahma pritanásu: Pritaná* is a synonyme of *Manushya,* in the *Nighanṭu* of *Yáska;* that is, according to *Sayaṅa,* children and dependants. *Brahma* is, amongst other senses, a synonyme of *anna,* food, which is the interpretation here preferred by the commentator.

cious, come to our presence, and bring prosperity to our people and our cattle.[a]

4. Bring us, Aświns, vigour: animate us with your honied speech:[b] prolong our existence; wipe away our sins; destroy our foes; be ever our associates.

5. You, Aświns, sustain the germ in all moving creatures: you are in the interior of all beings: do you, showerers of benefits, supply (for our own use) fire and water and the trees of the forest.

6. You two are physicians, (conversant) with (all) medicaments: you ride in a chariot (drawn by) well-trained steeds: therefore, mighty (divinities), resolutely uphold (the worshipper), who, with a mind (devoted to you), offers you oblations.

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[a] *Dwipade-chatushpade,* literally, to our bipeds and quadrupeds: this and the two preceding stanzas occur in the second part of the *Sáma,* v. 1108-1110.

[b] *Madhumatyá nah kaśayá mimikshatam,* literally, mix us with your honied whip: but *Sáyańa* renders *kasá* by *vách,* speech; and *mimikshatam* by *prińayatam:* it seems a set phrase when applied to the *Aświns,* as we have it in a former hymn, with a somewhat different application. See vol. i. p. 50, and note.

THIRD ADHYÁYA.

ANUVÁKA XXII. (*continued*).

SÚKTA II. (CLVIII.)

The deities are the AŚWINS; the *Ṛishi* DÍRGHATAMAS; the metre *Trishṭubh*, except in the last stanza, in which it is *Jagatí*.

Varga I.

1. DASRAS, showerers (of benefits), granters of dwellings,[a] dispellers of sin,[b] cognizant of many (things), increasing (through praise), and fulfillers (of desires), inasmuch as AUCHATTHYA offers you (sacrificial) wealth, and you protect (your worshippers) with unobjectionable aids, bestow upon us (our prayers).

2. Granters of dwellings, who may make you offerings so propitiatory of that your good will, that (invoked) by our adoration, to the site of the altar,[c] you may entertain (favourable intentions

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[a] *Vasus-vásayitárau prajánám*, causers of the habitations of mankind; or it may mean possessors of *vasu*, wealth.

[b] The term in the text is simply *Rudras*, from *rut*, which may mean pain, or its cause, sin; and *dru*, what drives away; or if derived from *rut*, to sound, it may import those who shout in battle; but in this, as in the case of *Vasus*, it may be intended to apply them to the *Aświns*, as identical with the classes of demigods so denominated.

[c] *Pade goh*, lit. to the place of the earth, which, as has been already noticed, often designates the *Vedi*, or altar, as it is here explained to signify.

towards us), and grant us kine rich in milk,[a] coming with minds made up to grant the desires (of the worshipper).

3. In like manner, AŚWINS, as your strong-drawn (car), able to cross (the sea), was placed, harnessed, in the middle of the water, for (the rescue of) the son of TUGRA,[b] so may I attain to your preserving protection (with the same alacrity) as a victorious hero (returns home) with bounding steeds.

4. May the praise addressed to you, AŚWINS, preserve the son of UCHATTHYA: let not these revolving (days and nights) exhaust me: let not the ten times kindled fire consume me: let it not be, that one who is your (dependant), bound (with bonds), should of himself bite the earth.[c]

5. Let not the maternal waters swallow me, since the slaves hurled down this decrepit (old man); in like manner as TRAITANA wounded his head, so has the slave wounded his own, and has struck his breast and shoulders.[d]

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[a] *Revatíh purandhíh,* lit. wealth-possessing, sustainers of the body, which the Scholiast explains to mean, cows abounding in milk.

[b] See vol. i. p. 306; the text here has *Arńaso madhye,* in the midst of the water.

[c] *Tmani khádate kshám,* lit. by himself he eats the earth: according to *Sáyańa,* being unable, from age and infirmity, to walk, he crawls or rolls on the ground.

[d] This is the verse quoted in the *Níti-manjarí.* See vol. i. p. 143, note: and is similarly explained, except that *Sáyańa* understands *vitakshat* in the sense of the imperative, *takshatu,*—

6. Dírghatamas, the son of Mamatá, has grown old after the tenth *yuga* (has passed):[a] he is the *Brahmá* of those who seek to obtain the object of their (pious) works: he is their charioteer.[b]

Súkta III. (CLIX.)

The deities are Heaven and Earth; the *Ṛishi* is the same; the metre is *Jagatí*.

Varga II. 1. I glorify with sacred rites the mighty Heaven and Earth, the augmenters of sacrifice, who (are to be contemplated) with devotion at holy ceremonies; those two, who, cherishing their worshippers as

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tasmát sa dásah swayam swakíyam eva siras takshatu, therefore may that slave of his own accord wound his own head: I cannot acquiesce in the opinions of those scholars who imagine a connection between *Traitana* and *Feridun:* even admitting a forced similarity of name, there is nothing analogous in the legends relating to either. The silent repetition of the verse is said to be a sure protection against a murderer, a wolf, or a tiger; and a traveller who repeats it for three nights, each time until sunrise, becomes invisible to robbers, and is able to screen others from their attack.

[a] The Scholiast understands *Yuga* in its ordinary acceptation; but the *Yuga* of five years is perhaps intended, a lustrum, which would be nothing marvellous.

[b] *Apám artham yatínám brahmá bhavati sárathih:* he is the *Brahmá*, like *Brahmá*, the great, the chief; *parivṛiḍha*, the progenitor, or creator of people. *Apám* is explained *apkáryáńám*, of those by whom offerings of water, obsequal libations to the *Manes* are to be made; or it may be put for *Apasám*, of works, religious rites in general. *Sárathi*, lit. a charioteer, is explained a conveyer, *i. e.* to heaven, a deity.

children,[a] are venerated by the devout, and therefore with favour bestow (upon us) desirable blessings.

2. Verily I propitiate, by my invocations, the mind of the benevolent father, and the great and spontaneous (affection) of the mother (of all beings):[b] The parents, with kindness, have secured, by their excellent protections, the vast and manifold immortality of their progeny.

3. These, your children, the performers of good works, and of goodly appearance, recognize you as their great parents, through experience of former (kindness): preserve uninterrupted stability in the functions of your progeny, whether stationary or moving, (depending for existence) on none other than you.[c]

4. Those provident and intelligent sisters, (the rays of light), conceived of the same womb, (ever) united (with each other), and dwelling in the same abode, mete out (all things): knowing (their functions), and bright-shining, they spread in ever new (directions) throughout the radiant firmament.[d]

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[a] *Devebhir ye devaputre sudansasá* might be rendered, who, having the gods for children, are reverenced by the gods; but *Sáyańa* explains *deva* in both terms by *yajamána*.

[b] Heaven, *Dyuloka*, is said here to be the father, and Earth, *Pṛithiví*, the mother, agreeably to the text,—*Dyaur voh pitá, pṛithiví mátá. Mátá* is explained by *Yáska* to denote the *Antariksha*, the firmament.—*Nir.* II. 8.

[c] *Adwayávinah*, having no second parent or protector, no other to depend upon for subsistence.

[d] The construction of this stanza is very irregular: the epithets

5. We solicit to-day of the divine sun, his favour being propitiated, that wealth which is desirable. Benignant Heaven and Earth, bestow upon us riches, (consisting of) habitations and hundreds (of cattle and the like).

SÚKTA IV. (CLX.)

The deities, *Ṛishi*, and metre, are the same.

Varga III.

1. Those two, the divine Heaven and Earth, are the diffusers of happiness on all, encouragers of truth, able to sustain the water (of the rains), auspicious of birth, and energetic (in action): in the interval between whom proceeds the pure and divine Sun for (the discharge of his) duties.

2. Wide-spreading, vast, unconnected, the father and mother (of all beings), they two preserve the worlds. Resolute, as if (for the good) of embodied

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should agree with *te*, they two; but some are in the plural, not the dual, as *te máyinah suprachetasah, kavayah, sudítayah,* along with others in the dual, *sayoní, samokasá:* the Scholiast seems to understand the plurals to imply another substantive understood, or *raśmayah,* rays of light, as he explains *suprachetasah* by *prakarsheńa chetitum śaktá raśmayah,* rays able distinctly to apprehend; and again, *sudítayah, udyotanah, raśmayah,* rising rays; but he does not show how they can be connected with the duals, which he refers consistently enough to 'heaven and earth;' as in his interpretation of *samohaṣá,* both dwelling together in the same space,—*dyuprithívyor-ekasminanevávakáśarúpe ákáśe-avasthánát.* In this and the next stanza there seems to have arisen some confusion of ideas, some relating to the Sun and others to the acknowledged objects of the hymn, Heaven and Earth.

(beings), are Heaven and Earth, and the father has invested every thing with (visible) forms.

3. The pure and the resolute son of (these) parents, the bearer (of rewards),[a] sanctifies the worlds by his intelligence; as well as the milch cow (the earth), and the vigorous bull (the heaven), and daily milks the pellucid milk (of the sky).

4. He it is, amongst gods (the most divine), amongst (pious) works the most pious, who gave birth to the all-delighting heaven and earth: who measured them both, and, for the sake of holy rites, propped them up with undecaying pillars.

5. Glorified by us, grant to us, Heaven and Earth, abundant food and great strength; whereby we may daily multiply mankind: bestow upon us commendable vigour.

SÚKTA V. (CLXI.)

The RIBHUS are the deities; DÍRGHATAMAS is still the *Ṛishi;* the metre is *Jagatí,* except in the last stanza, in which it is *Trishṭubh.*

Varga IV.

1. Is this our senior or our junior who has come (to us); has he come upon a message (from the gods); what is it we should say? AGNI, brother, we revile not the ladle which is of exalted race;

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[a] *Sa vahni putrah pitroh;* the term *Vahni* might suggest that Fire, or *Agni,* was here alluded to; but the affiliation intended in this and the preceding verse is that of *Áditya,* the Sun, and *Vahni* is an epithet only: the bearer of the rewards of pious rites, *phalasya bodhá.*

verily we assert the dignity of the wooden (implement).[a]

2. Make fourfold the single ladle; so the gods command you; and for that purpose am I come, sons of *Sudhanwan:* if you accomplish this, you will be entitled to sacrifices along with the gods.

3. Then said they, in answer to AGNI, the messenger (of the gods), Whatever is to be done, whether a horse is to be made, or a car is to be made, or a cow is to be made, or the two (old parents) are to be made young,[b]—having done all these (acts), Brother AGNI, we are then ready to do (what you desire) to be done.

4. So doing, *Ṛibhus*, you inquired, Where, indeed, is he who came to us as a messenger? when TWASHT́ṚI observed the one ladle become four, he was immediately lost amongst the women.[c]

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[a] According to the legend cited by the commentator, the three *Ṛibhus* being engaged in a sacrifice, and about to drink the *Soma* juice, the gods sent *Agni* to see what they were doing: observing that they exactly resembled each other, *Agni* assumed the like form, and it is to this that the stanza refers in calling him brother, and questioning his comparative age; one purpose of *Agni's* visit is stated in the next verse to be the order to convert the one spoon or ladle, *Chamasa,* used for drinking the *Soma* juice, or for libations, into four. See vol. i. p. 45, and notes.

[b] These marvels have been related in the preceding hymns of the *Ṛibhus.* See *Súktas* xx. cx. cxi.

[c] *Gnásu antar nyánaje: Sáyaṅa* explains the verb merely by *nyakto abhút;* the combination of *ni* and *anj* is not common, and has not been given by *Westergaard;* but it is possibly the converse

5. When TWASHṬṚI said, Let us slay those who have profaned the ladle, (designed) for the drinking of the gods; then they made use of other names for one another, as the libation was poured out;[a] and the maiden (mother) propitiated them by different appellations.[b]

6. INDRA has caparisoned his horses: the AŚWINS have harnessed their car: BṚIHASPATI has accepted the omniform (cow): therefore, ṚIBHU, VIBHWA, and VÁJA, go to the gods, doers of good deeds, enjoy your sacrificial portion.

Varga V.

7. Sons of SUDHANWAN, from a hideless (cow) you have formed a living one: by your marvellous acts you have made your aged parents young: from one horse you have fabricated another: harness now your chariot, and repair unto the gods.

8. They, (the gods), have said, Sons of SUDHAN-

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of *vyanj*, to be manifest; to be concealed, indistinct, or invisible. *Gná* is a synonyme of *Strí*, but in what sense it is here used is not very evident; *Sáyańa* explains the phrase *stríyam átmánam amanyata*, he, *Twashṭṛi*, fancied himself a woman, that is, he felt humbled, as feeble as a female.

[a] According to the Scholiast, this legend accounts for the origin of the names of the chief officiating priests: in order to evade the indignation of *Twashṭṛi*, the *Ṛibhus* assumed the titles *Adhwaryu*, *Hotṛi*, and *Udgátri*, by which an individual engaged in priestly functions at a sacrifice is to be always addressed, and never by his own name.

[b] *Anyair enán kanyá námabhih sparat*: the force of the term *kanyá*, a maiden, is not explained; *Sáyańa* expounds it, a mother self-engendering, *swotpadayatrí mátá*.

WAN, drink of this water, (the *Soma* juice); or drink that which has been filtered through the *Munja* grass; or if you be pleased with neither of these, be exhilarated (by that which is drunk) at the third (daily) sacrifice.[a]

9. Waters are the most excellent, said one (of them): AGNI is the most excellent, said another: the third declared to many the Earth[b] (to be the most excellent), and thus speaking true things the *Ṛibhus* divided the ladle.

10. One pours the red water, (the blood), upon the ground; one cuts the flesh, divided into fragments by the chopper; and a third separates the excrement from the other parts:[c] in what manner may the parents (of the sacrifice)[d] render assistance to their sons?

Varga VI. 11. *Ṛibhus*, leaders (of the rains),[e] you have

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[a] The two first alternatives intimate that the *Ṛibhus* may be participant of the libations offered at dawn or at noon; the third applies to the evening sacrifice; the right of the *Ṛibhus* to share in which is elsewhere acknowledged. See vol. i. p. 48, note.

[b] *Vardhayantím* is said by the Scholiast to mean either a line of clouds or the earth.

[c] The *Ṛibhus* are here identified with the priests employed in the sacrifice of a victim.

[d] The parents, *pitará*, are here said to mean the institutor of the ceremony and his wife.

[e] Throughout the remaining stanzas the *Ṛibhus* are identified with the rays of the sun, as the instruments of the rain and the

caused the grass to grow upon the high places; you have caused the waters to flow over the low places; for (the promotion of) good works: as you have reposed for a while in the dwelling of the unapprehensible (sun),[a] so desist not to-day from (the discharge of) this (your function).[b]

12. As you glide along enveloping the regions (in clouds); where, then, are the parents (of the world)?[c] curse him who arrests your arm: reply sternly to him who speaks disrespectfully (to you).[d]

13. *Ṛibhus*, reposing in the solar orb, you inquire, Who awakens us, unapprehensible (Sun), to this office (of sending rain). The Sun replies, The

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causes of fertility; *Sáyaňa* quotes *Yáska* as his authority,—*A'ditya-rasmayo api Ṛibhava uchyante.*—*Nir.* XI. 16.

[a] *Agohyasya gṛihe: agohya* is also, upon the authority of the *Nirukta*, a name of the sun; who is not to be hidden, *agúhaňiya;* or, according to *Sáyaňa*, *agrahaňiya*, not to be apprehended; literally or metaphorically.

[b] *Idam nánugachhatha: Sáyaňa* explains the compound verb, *anusṛitya na gachhatha*, having come forth, go not away without doing this, *idam*, your office of sending down rain for as long a period as you repose in the solar orb; *Yáska's* explanation, following *Angirasa*, appears to be a truism,—as long as you are there, you are not here, *Yávat tatra bhavatha na távadiha bhavatha.*

[c] The sun and the moon, the protectors of the world, which, during the rains, are hidden by the clouds.

[d] *Yah prábravít pro tasmá abravítana: pra* prefixed to *brú* may mean, either to speak harshly or kindly, to censure or to praise.

awakener is the wind;[a] and the year (being ended),[b] you again to-day light up this (world).

14. Sons of Strength, the *Maruts*, desirous of your coming, advance from the sky: AGNI comes (to meet you) from the earth: the wind traverses the firmament; and *Varuńa* comes with undulating waters.

SÚKTA VI. (CLXII.)

The subject of this and the succeeding hymn being the *Áśwamedha*, or sacrifice of the Horse, the victim, or horse, is considered to be the deity; the *Ṛishi* is DÍRGHATAMAS; the metre is *Trishṭubh*, except in the third and sixth stanzas, in which it is *Jagatí*.[c]

Varga VII.

1. Let neither MITRA nor VARUŃA, ARYAMAN, A'YU,[d] INDRA, RIBHUKSHIN,[e] nor the *Maruts*, censure us; when we proclaim in the sacrifice the virtues of the swift horse sprung from the gods.[f]

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[a] *Śwánam bodhayitáram* might be rendered, the awakener is the dog; but the commentator explains *śwánam* by *antariksha ṣwapantam váyám*, the reposer in the firmament, the wind.

[b] *Samvatsare idam adyá vyakhyata*, you have made this world to-day luminous, after the year has expired; that is, the rainy season being passed, the rays of the sun and moon are again visible.

[c] The whole of this hymn is given in the *Yajush*, xxv. 24, 25.

[d] According to both the commentators, *Sáyańa* and *Mahídhara*, this is a synonyme of *Váyu*.

[e] Usually a synonyme of *Indra*, but the commentators intimate its meaning here, *Prajápati*, he in whom the *Ṛibhus*, or the *Devas*, abide (*kshiyanti*).

[f] *Devajátasya* may also imply, according to *Sáyańa*, born as

2. When they, (the priests), bring the prepared offering[a] to the presence (of the horse), who has been bathed and decorated with rich (trappings), the various-coloured goat going before him, bleating, becomes an acceptable offering to INDRA and PÚSHAN.[b]

3. This goat, the portion of PÚSHAN,[c] fit for all the gods, is brought first with the fleet courser, so

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the type of various divinities, who, according to some texts, are identified with different parts, as *Ushas*, the Dawn, his head, &c., as cited by Mr. Colebrooke from the *Tattiríya Yajush*, As. Res. VIII. 423; or allusion is intended to a legend of his origin from the sun, either direct, or through the agency of the *Vasus*, as in the second stanza of the next *Súkta*, *súrád-aśwam Vasavo niratashta*.

[a] *Rátim-gribhítám*, lit. the seized wealth; the offering to be made for the horse: *Mahídhara*, after *Kátyáyana*, says, the remains of the burnt-offering made the night before are to be given to the horse.

[b] *Sáyaṅa* considers *Púshan* in this and the next passage, where he is named, synonymous with *Agni;* and this is consistent with the direction that enjoins the goat being tied to the front of the horse at the sacrificial post; such a goat, black-necked, *krishṅa-gríva*, being always regarded as an *Ágneya paśu*, or victim sacred to *Agni*, and to be offered to him.—*Kátyáyana Sútra*, 98, &c. A black goat is also dedicated to *Púshan*, along with *Soma*—*Yajush*, XXIX. 58; but he is to be attached to the *nábhi*, or middle of the horse—*Yajush*, XXIV. 1; and according to *Mahídhara*, both goats are to partake of the food given to the horse. In the *Rich*, however, only one goat, and that dedicated to *Púshan*, is spoken of: the more complicated sacrifices of the *Yajush* and the *Sútras* may be of later date.

[c] He is to be offered in sacrifice to *Púshan* or *Agni*.

that TWASHṬṚI[a] may prepare him along with the horse, as an acceptable preliminary offering for the (sacrificial) food.[b]

4. When the priests at the season (of the ceremony) lead forth the horse, the offering devoted to the gods, thrice round (the sacrificial fire); then the goat,[c] the portion of PÚSHAN, goes first, announcing the sacrifice to the gods.

5. The invoker of the gods, the minister of the rite, the offerer of the oblation, the kindler of the fire, the bruiser of the *Soma* plant, the director of the ceremony, the sage (superintendent of the whole);[d] do you replenish the rivers[e] by this well-ordered, well-conducted, sacrifice.

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[a] *Twashṭṛi* is here called by *Sáyaṅa, sarvasyotpádaka,* the producer of all forms; according to the text, *Twashṭṛí rúpáni vikaroti;* or it may here be a name of *Agni; Mahídhara* says, of *Prajápati.*

[b] *Puroḋásam,* is usually an offering of cakes and butter; but it is here explained, *purastád-dátavyam,* that which is to be first offered.

[c] The goat is to be first immolated.

[d] These designations are applied to eight of the sixteen priests employed at solemn rites; the two first, the *Hotṛi* and *Adhwaryu,* are familiar to us; the *Avayaj* may be the *Pratiprasthátṛi,* who brings and places the offering: *Agnimindha* is the *Agnídh,* the kindler of the fire: the next is termed *Grávagrábha,* the praiser of the stones that bruise the *Soma* plant, or he who applies the stones to that purpose: the next is termed *S'anstṛi,* the same as the *Praśástṛi;* and the last, the *Suvipra,* is considered to be the *Brahmá:* these nouns have no direct government, as the verb passes all at once to the second person plural,—*ápṛiṅadhwam.*

[e] *Vakshaná ápṛiṅadhwam, nadíḥ purayata;* fill the rivers; the

6. Whether they be those who cut the (sacrificial) post,[a] or those who bear the post, or those who fasten the rings on the top of the post, to which the horse (is bound); or those who prepare the vessels in which the food of the horse is dressed; let the exertions of them all fulfill our expectations. Varga VIII.

7. May my desire be of itself accomplished, such as it has been entertained, that the smooth-backed steed should come to (gratify) the expectations of the gods: we have made him well-secured for the nutriment of the gods; let the wise saints now rejoice.

8. May the halter and the heel-ropes of the fleet courser,[b] and the head-ropes, the girths, and any

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consequence of sacrifice being rain and fertility: or it may mean, offer rivers of butter, milk, curds, and the like.

[a] Twenty-one posts, of different kinds of wood, each twenty-one cubits long, are to be set up, to which the different animals are to be fastened, amounting to three hundred and forty-nine, besides two hundred and sixty wild animals, making altogether six hundred and nine, according to *Kátyáyana:* a similar enumeration occurs in the *Rámáyańa*, b. i. ch. xii. xiii.: but the text is no warrant for such a multiplication, and it would seem as if a single post was intended: when the word occurs uncompounded it is in the singular; *chasháalam ye aswayúpáya takshati: chasháala* is given in the *Amara Kosha*, and is explained by most of the commentators a wooden ring, or bracelet, on the top of the sacrificial post: some notice also authority for its being an iron ring at the foot of the post.

[b] *Dáma* is explained, a rope fastened round the horse's neck; *sandána*, one that fastens his feet; the manner in which horses are commonly picketed in India.

other (part of the harness);[a] and the grass that has been put into his mouth; may all these be with thee, (horse), amongst the gods.

9. Whatever the flies may eat of the raw flesh of the horse; whatever (grease) is smeared upon the brush or upon the axe;[b] (what is smeared) upon the hands or the nails of the immolator, may all this be with thee, (horse), among the gods.

10. Whatever undigested grass fall from his belly; whatever particle[c] of raw flesh may remain;

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[a] *Śirshaṅyá raśaná rajjuh: Sáyaňa* confines his explanation to the first, the rope that is fastened to the head, the reins:- *Mahí-dhara* explains *raśaná* by *kaťisthá*, and *rajju, anyápi yá rajjuh*, whatever other rope.

[b] *Swarau swadhitau riptaṁ*, for *liptam*, smeared: the flesh that is smeared, according to *Mahídhara;* but *Sáyaňa* rather intimates, in regard to the first term, unguent with which the animal is anointed: *Swaru* is the implement used in anointing; *swaruňá paśum anakti:* from its connection with what follows, however, grease or fat were more likely to be intended: *Swadhiti* usually means axe; it is here elliptically explained, *chhedana kále*, or *avadánakále*, at the time of cutting up or dissecting; but it is elsewhere interpreted correctly, *avadána-sádhana*, the instrument of dissecting; or *paśuchhedana sádhana asih*, a sword or knife, the instrument of cutting up the victim. In the *Niti Manjarí* a text is quoted, in which the sacrificers are termed *Vaishňavas*, *Dhanyáste Vaishnava deván yajante paśorámisham śamiturnakha hastastham deveshťam makshikásitam*, Happy are the *Vaishňavas*, who worship the gods with the consecrated flesh of an animal, adhering to the nails and hands of the immolator, and eaten by flies.

[c] *Gandhah*, but here explained by *leśah*, a little part.

let the immolators make the whole free from defect, and so cook the pure (offering) that it may be perfectly dressed.[a]

Varga IX.

11. Whatever (portion) of thy slaughtered (body) fall from thy carcase when it is being roasted by the fire, (escaping) from the spit;[b] let it not be left on the ground, nor on the (sacred) grass, but let it (all) be given to the longing gods.

12. Let their exertions be for our good who watch the cooking of the horse; who say, It is fragrant; therefore give us some:[c] who solicit the flesh of the horse as alms.

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[a] *Medham śṛitapákam pachantu,* let them cook the pure flesh with perfect cooking; such as may make it fit for the gods, and not done too much or too little, as may be fit for *pitṛis* and men, is the explanation of both annotators.

[b] *Gátrád agniná pachyamánah-abhi śúlam:* in the preceding verse, *śṛitapákam* implies boiling, and the specification of *ukhá,* a pot or caldron, in the 13th verse, is to the same purport: which is rather at variance with the use of the *śúla,* or spit: as the expressions, however, are unequivocal, we must conclude that part was boiled and part roasted: *Sáyańa* suggests, that the portion that falls may be the *rasa,* the dripping, which is to be received upon *darbha* grass, afterwards probably to be thrown on the fire.

[c] *Ya ím áhuh suribhir-nirhareti* is explained by *Sáyańa, ye chainam śobhanagandho, atah kinchid-asmabhyam dehi:* who say of it, It is fragrant, therefore, give us some; or it may mean, give it to the gods; *nirḥara,* take off, or give, having no government. *Mahídhara* accordingly understands it to mean, the smell shows it is dressed sufficiently, remove it from the fire; or, he says, the gods, perceiving this, and impatient of the delay, may exclaim,

13. The stick that is dipped into the caldron in which the flesh is boiled;[a] the vessels that distribute the broth;[b] the covers of the dishes,[c] the skewers,[d] the knives,[e] all do honour (to the horse).

14. May the place of going forth, of tarrying, of rolling on the ground; the foot-fastening of the horse, (the water) that he has drunk, the grass that he has eaten;—may all these be thine among the gods.

15. Let not smoke-smelling AGNI cause thee,

Give us: the following phrase, however, *ye chárvato mánsabhikshám upásate*, they who ask the flesh of the horse as alms, leaves no doubt that mortals are intended, who feed upon horse-flesh when offered in sacrifice.

[a] *Níkshańam mánspachanyá ukháyáh*: the first is explained, *páka paríkshásá dhanam káshťham*, a piece of wood, an implement for trying if the cooking is effected.

[b] *Pátráni yúshńa ásechanáni*; the vessels that are sprinklers of the boiled juice, or broth, *rasasya kwathitasya*.

[c] *Ushmańyá pidháná*, covers confining the heat; *Mahídhara*. *Sáyańa* separates them, making the first, vessels for confining the heat, *uśhmanivárańárháńi pátráńi*; and the second, the covers of the dishes, *ápidháná charúńám*.

[d] *Anká*, slips of cane; *vetasaśákhá*, for marking the members of the horse as they are to be dissected: according to *Kátyáyana, Sútra* 155, this is to be done by the queens, or wives of the sacrificer, and their attendants, with one hundred and one needles or skewers, which may be of gold, silver, or iron, or other metal, so embellished; this is an evident refinement on the simple material originally used.

[e] *Súnáh-avadánasádhaná*, implements of dissection, the *Swadhiti*, and others.

(horse), to utter sound;[a] let not the glowing caldron, odoriferous (with its contents),[b] be overturned: the gods accept a horse that has been selected (for sacrifice); that has been led (round the fire); that has been devoutly offered, and has been consecrated by (the exclamation), *Vashať*.

16. The cloth which they spread as a covering for the horse;[c] the golden (trappings with which they decorate him), the head-ropes, the foot-ropes,—all these they offer as acceptable to the gods.

Varga X.

17. Whoever has goaded thee in thy paces, either with heel or with whip, whilst snorting in thy strength,—all these (vexations) I pour out with holy prayer, as oblations with the ladle.

18. The axe penetrates the thirty-four ribs of the swift horse:[d] the beloved of the gods, (the immolators), cut up (the horse) with skill, so that the

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[a] This may be addressed to the horse before he is killed; as an expiatory ceremony is necessary if he neigh on approaching the fire: it may, however, be considered as addressed to his limbs in process of cooking, to desire them not to boil too loud, that is, too fast, lest the fire split the caldron.

[b] *Jaghrih-tápena jighratí*, smelling with heat, is *Sáyaňa's* explanation; but it is not quite clear what is intended.

[c] At the time of putting him to death, according to *Sáyaňa*: the *adhívása* of the *Sútras*, *Kát*. 145, is apparently a curtain or screen, behind which the principal queen lies through the night by the side of the horse.

[d] According to the commentators, the other animals have only twenty-six ribs.

limbs may be unperforated,[a] and recapitulating joint by joint.

19. There is one immolator of the radiant horse, which is Time:[b] there are two that hold him fast:[c] such of thy limbs as I cut up in due season, I offer them, made into balls (of meat), upon the fire.

20. Let not thy precious body grieve thee, who art going verily (to the gods): let not the axe linger in thy body: let not the greedy and unskilful (immolator), missing the members, mangle thy limbs needlessly with his knife.

21. Verily at this moment thou dost not die; nor art thou harmed; for thou goest by auspicious paths to the gods. The horses of INDRA, the steeds of the *Maruts* shall be yoked (to their cars), and a courser shall be placed in the shaft of the ass of the AŚWINS (to bear thee to heaven).[d]

22. May this horse bring to us all-sustaining wealth, with abundance of cows, of excellent horses, and of male offspring: may the spirited[e]

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[a] *Achchhidra gátrá:* the *visasanakartárah*, or dissectors, are to name the parts, as, heart, tongue, breast, as they divide them; and are so to separate them that they may not have holes or perforations, they may not be cut or mangled.

[b] *Ṛituh*, properly season; by metonymy, time; or, according to *Mahídhara*, *Prajápati*, as one with time.

[c] Day and Night, or Heaven and Earth.

[d] The first half of this stanza occurs in the *Yajush*, XXIII. 26; and the whole as in XXV. 44.

[e] *Aditi* is explained by the commentators, not poor or mean, *adína*, as an epithet of *aśwa*.

steed bring us exemption from wickedness: may this horse, offered in oblation, procure for us bodily vigour.[a]

Súkta VII. (CLXIII.)

The subject of this hymn is the same as that of the last, the sacrifice of the horse: the *Ṛishi* and metre are the same.[b]

1. Thy great birth, O Horse, is to be glorified; whether first springing from the firmament[c] or from the water, inasmuch as thou hast neighed (auspiciously), for thou hast the wings of the falcon and the limbs of the deer.

Varga XI.

2. Trita[d] harnessed the horse which was given

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[a] Although some of the expressions are obscure, and perhaps contradictory, yet it is undeniable that the hymn describes the actual sacrifice of a horse, the subsequent dissection of his limbs, partly boiling and partly roasting of his flesh, the presentation of part, with fire, to the gods, and the eating of a part by the persons present: there is no obvious indication, however, of the same ceremonial that is described in the text of the *Yajush*, or the *Sútras* of *Kátyáyana*, or even in the *Rámáyaña*, and which evidently belongs to a later and more corrupt state of manners: even as it occurs in the text, it seems worthier of barbarous Scythians than civilized Hindus, and may possibly have originated with the former.

[b] This hymn occurs in the *Yajush*, xxix. 12, 24.

[c] *Samudrád-uta va puríshát;* the commentator explains these by *antariksha*, the firmament, and *udaka*, water: *purísha, Mahídhara* states, may also mean *paśu:* according to *Sáyaña, samudra* here may also mean the sun, as in the next stanza.

[d] According to both commentators, this is a synonyme of *Váyu*, as pervading the three regions: *Yama* is considered by *Sáyaña* as in this place a name of *Agni*.

by YAMA: INDRA first mounted him, and GANDHARBA[a] seized his reins. *Vasus*, you fabricated the horse from the sun.[b]

3. Thou, horse, art YAMA: thou art A'DITYA: thou art TRITA by a mysterious act:[c] thou art associated with SOMA. The sages have said there are three bindings[d] of thee in heaven.

4. They have said that three are thy bindings in heaven; three upon earth;[e] and three in the firmament. Thou declarest to me, Horse, who art (one with) VARUŃA, that which they have called thy most excellent birth.

5. I have beheld, Horse, these thy purifying

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[a] *Soma*, according to *Sáyańa*; *Viśwavasu* to *Mahídhara*.

[b] The *Vasus* may be the divinities previously specified, or demi-gods so named, the personified solar rays: *Mahídhara* understands *Súra* to be equivalent to *A'dítyamańḍala*, the solar sphere.

[c] *Guhyenavratena-gopaníyena, durdina rúpena vá karmańá sarvatra vyáptirúpena*, by a secret of the nature of a cloudy day, or an act of a universally penetrating character: the explanations are not very obvious.

[d] *Bandhanáni tríńi; Sáyańa* explains it *utpatti karańáni*, media of origin, that is, the *Vasus, A'ditya*, and heaven: *Mahídhara* considers it as applicable to the horse in the form of the sun, and that as identical with the three *Vedas*, or in allusion to the three regions through which he diffuses warmth.

[e] *Tríńyapsu*, more properly, three in the waters; but here intending the habitable earth in which the three bindings of the horse, or rather of the sun, of which he is the type, are, according to *Sáyańa*, food, site, seed: according to *Mahídhara*, tillage, rain, seed: in the firmament, they are cloud, lightning, thunder.

(regions); these impressions of the feet of thee, who sharest in the sacrifice; and here thy auspicious reins, which are the protectors of the rite that preserve it.[a]

6. I recognize in my mind thy form afar off, going from (the earth) below, by way of heaven, to the sun. I behold thy head soaring aloft, and mounting quickly by unobstructed paths, unsullied by dust.

Varga XII.

7. I behold thy most excellent form coming eagerly to (receive) thy food in thy (holy) place of earth: when thy attendant brings thee nigh to the enjoyment (of the provender), therefore greedy, thou devourest the fodder.[b]

8. The car follows thee, O Horse: men attend thee; cattle follow thee; the loveliness of maidens (waits) upon thee;[c] troops of demigods following thee have sought thy friendship; the gods themselves have been admirers of thy vigour.

9. His mane is of gold;[d] his feet are of iron;

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[a] *Sáyańa* proposes another explanation, understanding by *avamárjanáni*, the water with which the horse is sprinkled: *Mahídhara*, the cane, mat, and other things used in cleaning him; *śaphánám nidhána*, the place of sacrifice, or the field in which he is pastured; and by the *raśaná ṛitasya gopá*, either the guards attending on the horse, or the priests.

[b] As identical with the Sun, these expressions apply to his acceptance of the oblations offered in the ceremony.

[c] *Bhagah kánínam* is explained by both commentators, *kanyánám saubhágyam*, or *saundaryam*.

[d] *Hiranyaśṛinga*, lit. golden-horned; but fig. maned.

and fleet as thought, INDRA is his inferior (in speed). The gods have come to partake of his (being offered as) oblation: the first who mounted the horse was INDRA.

10. The full-haunched, slender-waisted, high-spirited, and celestial coursers (of the sun), gallop along like swans in rows, when the horses[a] spread along the heavenly path.

Varga XIII. 11. Thy body, horse, is made for motion: thy mind is rapid (in intention) as the wind: the hairs (of thy mane) are tossed in manifold directions; and spread beautiful in the forests.[b]

12. The swift horse approaches the place of immolation, meditating with mind intent upon the gods: the goat bound to him is led before him;[c] after him follow the priests and the singers.

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[a] *Írmántásah silikamadhyamásah* are differently explained, and may also be rendered, thin-ended, or thin-haunched, and plump-waisted: according to *Sáyańa*, allusion is made here to a troop or herd of horses: *Mahídhara* refers them to the horses of the sun's car; *Yáska's* explanation apparently identifies the horses with the *Ádityas*, but it is rather obscure.—*Nir*. IV. 13.

[b] The horse is here identified with *Agni*, whose flames consume the forests.

[c] *Ajah, puro níyate nábhirasyánu paśchát kavayo yantí rebháh*: *Sáyańa* connects *nábhi* with *aja*, as implying *nahanam*, a binding, being, as it were, or in place of a binding, as not detached from him: he also connects *anu* and *paśchát*, as meaning, following after: *Mahídhara's* explanation would be more satisfactory, if we could be sure that the *Yajush* and *Rich* agree in the details: he makes it, the goat that is fastened to the horse's head is led first; next, the goat fastened to his waist or navel, *nábhirasyánu*; after-

13. The horse proceeds to that assembly which is most excellent: to the presence of his father and his mother, (heaven and earth). Go, (Horse), to-day rejoicing to the gods, that (the sacrifice) may yield blessings to the donor.[a]

SÚKTA VIII. (CLXIV.)

This *Súkta* is of the unprecedented extent of fifty-two stanzas: of these, the first forty-one are addressed to the *Viśwadevas*, or the usual divinities classed together under that appellation: the first half of stanza forty-two refers to *Vách*, speech; the second half to the waters; the forty-sixth and forty-seventh to SÚRYA; the forty-eighth to *Kála*, or Time; the forty-ninth to SARASWATÍ; the fiftieth to the *Sádhyas*; the fifty-first to SÚRYA, PARJANYA, or AGNI; the fifty-second to SÚRYA, or SARASWAT;[b] the *Ṛishi* is DÍRGHATAMAS: the metre is, in the forty-second stanza, *Prastára-panktí*; in the rest, *Trishṭubh* and *Jagatí*.

1. I have beheld the Lord of Men with seven Varga XIV.

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wards, *paśchát*, go the priests, *kavayah*, and the singers, *rebháh*, or praisers, *stotárah*.

[a] Although more mystical than the preceding hymn, especially in regard to the intimations of the identity of the horse with the sun, there is nothing in it incompatible with the more explicit description in the former *Súkta* of the actual sacrifice of a horse.

[b] According to *Sáyaṅa*, however, the general purport of this *Súkta* is the inculcation of the doctrines of the *Vedánta*, or the spiritual unity of *Brahma* and the universe: some passages occur that bear him out in this view, but the text, upon the whole, although often mystical and obscure, evidently proposes the glorification of *A'ditya*, or the sun, especially as identifiable with all creation: according to *Saunaka*, the application of the *Súkta* is of a much less exalted description: he says, If a Brahman have committed theft, he may expiate the offence by fasting three

sons;[a] of which delightful and benevolent (deity), who is the object of our invocation, there is an all-pervading middle brother, and a third brother,[b] well fed with (oblations of) ghee.

2. They yoke the seven (horses) to the one-wheeled car:[c] one horse, named seven, bears it along:[d] the three-axled wheel[e] is undecaying, never

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nights, and repeating inaudibly this *Súkta:* agreeably to the *Aitareya Bráhmańa*, v. 12: as cited by *Sáyańa*, the hymn should consist of but forty-one stanzas. Mr. Whitney's very useful comparative index shows that all the stanzas of the hymn occur in the *At́harva Veda*, with the general style of which, as far as we yet know of that *Veda*, it best agrees.—*Indische Stadien*, vol. ii. part iii.

[a] The seven solar rays; or it may be rendered, seventh son, *A'ditya* being the seventh son of *Aditi.*

[b] *Váyu* and *Agni*, the younger brothers of *A'ditya: Sáyańa*, substituting *Parameśwara* for *A'ditya*, considers the three sons to be his attributes of creating, preserving, and destroying: the phrase, I have beheld, is the consciousness of the identity of individual with supreme spirit.

[c] Either the orb of the sun, or time, or a year: the seven horses may be the seven solar rays, or the six seasons, with their aggregation and year; or the six double months, and the intercalary month; or the seven days of the week: the wheels of the car, as typical of time, past, present, and future, should be three, but they are identical in nature, and are therefore said to be but one.

[d] *Eko aśwo saptanámá* may mean the Sun, or *A'ditya*, either as the absorber of the seven flavours, or as praised by the seven *Ṛishis:* or it may be a sort of pun, *sapta* meaning a horse as well as seven.

[e] The day with its three *Sandhyas;* the year with three seasons, hot, wet, and cold; or time, past, present, and future.